MORSELS OF CRITICISM.

IN THREE VOLUMES.

BY

EDWARD KING, Esq. F. R. S. and A. S.

VOL. II.

Gal 10 Bc

MORSELS OF CRITICISM:

TENDING

TO ILLUSTRATE SOME FEW PASSAGES

IN

The Holy Scriptures,

UPON PHILOSOPHICAL PRINCIPLES AND AN ENLARGED VIEW OF THINGS.

THE SECOND EDITION.

To which is now added, by the Author,

A SECOND AND SUPPLEMENTAL PART,

Designed to shew, still more fully, the perfect Consistency of Philosophical Discoveries, and of Historical Facts, with

THE REVEALED WORD OF GOD.

Σφράγισον τὸ βιβλίον ἕως καιροῦ συντελείας, ἕως διδαχθῶσι πολλοὶ, καὶ πληθυνθῇ ἡ γνῶσις.

Seal the Book, even till the time of the completion; till many shall instruct, and knowledge shall abound. DANIEL, ch. xii. ver. 4.

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CONTENTS

OF THE

SECOND VOLUME.

VIII. *CONSIDERATIONS, relating to the Account given, by our Lord, of the Day of Judgement.* Page 1

IX. *Obſervations, concerning the Tranſlation of the fourth Verſe of the ſixth Chapter of the Revelations; —and concerning the Series of Events, deſcribed in that Sacred Book.* 43

X. *Obſervations, concerning the Interpretation of the Holy Prophet Daniel's remarkable Prediction, by the Emblem, of the Little Horn of the He Goat.* 197

XI. *Obſervations, on another Prophecy of Daniel,—which is greatly illuſtrated by the Tranſlation of the LXX.* 257

XII. *Ob-*

XII. *Obſervations, on the eleventh, and following Verſes, of the fifth Chapter of the Acts of the Apoſtles, concerning the Deaths of Ananias and Sapphira.* 277

XIII. *On the fourth Verſe of the Epiſtle of Jude.* 285

XIV. *Concerning the Manner in which the Word ΨΥΧΗ is made uſe of by the LXX.* 297

APPENDIX;

Containing ſome Concluſions founded on high Probability.

I. *On St. Peter's Account of the Deſtruction of the Earth by Fire.* 325

II. *Concerning the Expreſſions in Scripture, relating to the Lower Parts of the Earth.* 355

SECTION

SECTION VIII.

CONCERNING

THE GREAT DAY OF JUDGEMENT;

AND

Some Inferences to be obviously drawn from the Account given of it.

SECTION VIII.

WE may now naturally be led, after all 333.
the preceding conſiderations, to turn our attention more particularly to the awful account given us of the Judgement of the Laſt Great Day: and *that* the rather, becauſe it will be found to confirm, in reality, all that has been already ſaid.

The beginning of it is thus deſcribed by our Lord himſelf:

Matthew, ch. xxv. ver. 31.

"Οταν δὲ ἔλθῃ ὁ υἱὸς τ̃ ἀνθρώπ ἐν τῇ δόξῃ αὐτ̃, κ̀ πάν̃ες οἱ ἅγιοι ἄγ̃ελοι μετ' αὐτ̃, τότε καθίσει ἐπὶ θρόν δόξης αὐτ̃.

When the Son of Man ſhall come in His Glory, and all the Holy Angels with Him, then ſhall He ſit upon the Throne of His Glory.

And with regard even to theſe very firſt words, I cannot but juſt make one ſhort obſervation: for, though I have tranſlated this verſe juſt as we find it in our verſion; nevertheleſs I muſt beg leave to remark, that there
334. is, in the original, a particle δὲ (*but* or *and*) at the very beginning of the whole deſcription, to which it is almoſt impoſſible to annex any meaning; unleſs we ſuppoſe it to imply a ſtrong contraſt between *the ſtate of glory* in which thoſe bleſſed Spirits who *come with* their Lord ſhall appear, and that *outer darkneſs* into which the unprofitable ſervant is ſaid to be caſt, in the Parable immediately preceding. It naturally leads us, therefore, to recollect thoſe remarkable words of the apoſtle Paul, in two of his Epiſtles, relating to this ſubject, before we proceed any further; and to compare them with what is here ſaid, and alſo with what we read in ſome other parts of Scripture.

The firſt of thoſe remarkable words are to be met with in the Epiſtle to the Theſſalonians:

1 Theſſ. ch. iv. ver. 13, &c.

13. Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ,

φοὶ, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

14. Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας, διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

15. Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·

16. ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον·

17. ἔπειτα ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα, καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα.

18. Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς 335.
λόγοις τούτοις.

13. *But we would not that you ſhould be ignorant, brethren, concerning thoſe who are*

RESTING *; *to the end that you may not ſorrow, even as others do who have not hope.*

14. *For if we believe that Jeſus died, and roſe again; even ſo alſo them that* REST * *in Jeſus, [or by means of Jeſus,] God will bring* WITH HIM.

15. *For this we ſay unto you, by the word of the Lord: that we [any of us] who are living, who are left ſurviving till the coming of the Lord, ſhall not be beforehand with thoſe who are now at reſt.*

16. *For the Lord Himſelf ſhall deſcend from heaven, with great ſhoutings, with the voice of an † archangel, and with the trumpet of God.*

* Κοιμάομαι is rather *cubo dormiendi gratia,—reclino me ad capiendum ſomnum*, than *dormio*; ſee H. Stephens, T. II. p. 290; and therefore much rather implies *reſt* than poſitive *ſleep*. And this will appear ſtill more ſtrongly, if we recollect the paſſage already cited from the LXX, (1 Kings, ch. xix. ver. 5.) where we find the LXX did not think *this word* alone, by itſelf, ſufficient to expreſs *ſleep*. For it is ſaid, concerning Elijah ſleeping under the tree, καὶ ἐκοιμήθη καὶ ὕπνωσεν, i. e. *and he reſted and ſlept*; and *dormio* is properly Ὑπνάω, ſive Ὑπνέω, ſive Ὑπνόω. To which, in confirmation of the tranſlation here given, I may further add the uſe made, by the LXX, of the word κοιμάομαι, Deuteronomy, ch. xxxi. ver. 16; 2 Kings, ch. iv. ver. 34; and by the apoſtle Paul, 1 Cor. ch. xv. ver. 18.

† There is no article in the original.

And

And the dead [*truſting*] *in Chriſt* [THE ANOINTED RULER] *ſhall riſe* FIRST.

17. *Then we* [*any of us*] *who are living, who are left ſurviving, ſhall be caught up together with them, in the clouds, to meet the Lord in the air; and ſo* [*after that*] *ſhall always be with the Lord.*

18. *Therefore comfort one another with ſuch words as theſe.*

The other words are in the Epiſtle to the Coloſſians: 336.

Coloſſians, ch. iii. ver. 4.

Ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

When Chriſt ſhall appear, [who is] our life, then ye alſo ſhall appear with Him in Glory.

And to theſe we may add the words of the Holy Pſalmiſt, in the 50th Pſalm,

4. Προσκαλέσεται τὸν οὐρανὸν ἄνω,
Καὶ τὴν γῆν, τοῦ διακρίναι τὸν λαὸν αὐτοῦ.

5. Συναγάγετε αὐτῷ τὲς ὁσίες αὐτῦ,
Τὲς διατιθεμένες τὴν διαθήκην αὐτῦ ἐπὶ θυσίαις.

6. Καὶ ἀναγγελῦσιν οἱ ἔρανοὶ τὴν δικαιοσύνην αὐτῦ.
Ὅτι Θεὸς κριτής ἐςιν.

4. *He ſhall call the heaven from above, and the earth, to judge His people.*

5. *Gather unto Him, His holy ones, thoſe that have eſtabliſhed a covenant with Him by means of ſacrifices.*

6. *And the* HEAVENS *ſhall declare His righteouſneſs; for God is* [*indeed*] *a Judge.*

In which latter declaration it ſeems to be intimated, that thoſe who have made the great appointed covenant with God, *by means of ſacrifice*; not the ſacrifice of bulls and goats, (for that is declared to be of little import, ver. 9, 10, 11, 12, 13, of this very Pſalm;) but by means of the great Sacrifice
337. of Chriſt, the Deliverer, and Anointed Lord; that *thoſe* are they who ſhall deſcend, with the Holy Angels, from the heaven above, to judge the people: when the Heavens ſhall declare

declare *His* righteouſneſs; *His*, Who Himſelf really made and offered up the great Sacrifice in queſtion.

This is what I apprehend to be a fair interpretation of this prophetical Pſalm, although the word θυσίαις is in the plural number; and that the rather, both becauſe of the care taken in the ſubſequent verſes to declare that the ſacrifices of bulls and goats were in themſelves of no import at all, (which would be a contradiction to the fifth verſe, unleſs ſomething further was intended;) and alſo, becauſe even the ſacrifices under the Law were, as the Apoſtles inform us *, merely *typical* of the *final* great Sacrifice to be offered up, and had their full and proper effect only from being ſeen and conſidered in *that* light: and becauſe we have ſufficient reaſon to conclude, that even the ſacrifices of the Patriarchs always had a reference to the promiſed Meſſiah and Deliverer; and may venture to believe, that moſt probably the very reaſon why Cain's *offering* was not accepted †, was becauſe he did not conſider it rightly as having

* Heb. ch. x. ver. 1 to 15. 1 Cor. ch. x. ver. 4. Col. ch. ii. ver. 17.

† Hebrews, ch. xi. ver. 4.

reference to the great *intended Sacrifice*, but brought his productions from the earth, merely as ſome fruit of his own toil and labour, to be *given* unto the Almighty, who needeth not any thing from our hands.

The ſacrifices, therefore, alluded to in the verſes of this ſublime Pſalm, by means of which ſuch a covenant was made with God as has been accepted, and which have made thoſe who offered them in ſpirit and in truth *holy* unto the Lord, were, *firſt*, the one great all-ſufficient Sacrifice of Chriſt; (who
338. hath by *that* Sacrifice, and by what *He ſuffered*, paid a price for our ſouls, and *ranſomed* and *redeemed* us:) and, in the next place, *ſuch* as were offered up ſpiritually, by the Patriarchs, and people of God, as typical of this true and only real Sacrifice.

And, acknowledging this, unleſs we will reject all the informations given us in the Word of God, we may venture to conclude, that *ſuch* as have truly and rightly availed themſelves of the benefit of a covenant *ſo* made, are thoſe who will be gathered together to judge the world, and finally to reſtore bliſs, and order, and harmony, to the whole creation; and to perfect the whole mighty work,

work, according to the will and by the power of God.

These Holy Spirits, therefore, of just men made perfect *, and all who rest trusting in Christ, shall rise again in glory; and, previous to that, shall come with the Lord, when He descends again on earth.

For, notwithstanding it be true that the *resurrection of the body* must be *subsequent* to the coming of our Lord; yet if we recollect the Apostle's hope and expectation of being *with* Christ immediately after his departure † from this world; and consider, that Moses (*who died*) appeared *with* our Lord at the transfiguration on the Mount, as well as Elias ‡ (*who had been translated*); and consider, moreover, that the being *brought* WITH *our Lord* §, at the Great Day, must imply something more than merely being raised from the dead upon or after his advent; we cannot but conclude, that, together with the Holy Angels, will come the Spirits of many

* Heb. ch. xii. ver. 23.

† 2 Cor. ch. v. ver. 1. Philippians, ch. i. ver. 23.

‡ Luke, ch. ix. ver. 30. Matthew, ch. xvii. ver. 3. Mark, ch. ix. ver. 4.

§ 1 Thess. ch. iv. ver. 14.

good

339. good men, ſervants of the Lord. And eſpecially if we add, ſtill farther, the conſideration of what the Apoſtle ſaith in his 1ſt Epiſtle to the Corinthians:

1 Cor. ch. vi. ver. 2, 3.

2. Οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι; Καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

3. Οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά;

2. *Do ye not know that [ſuch as* * *are] holy men ſhall judge the world? And if the world ſhall be judged by you, are ye unworthy of trifling determinations* †?

3. *Do ye not know that we ſhall judge Angels? What then; [ſhall we not judge] things [that are merely of concern] in this life?*

* This ſeems to be the proper meaning and force of the article *οἱ* in this place. And I cannot but add, that the primary notion of the word *holy* ſignifies the ſeparation of a thing, or perſon, from a common and profane, to a peculiar and religious uſe. King on the Creed, p. 342.

† The ſecond verſe, which is the moſt material one of all, is in the Alexandrian Manuſcript; but the 3d, 4th, 5th and 6th verſes of this chapter are omitted in that copy.

To

To the conſideration of which we ought alſo to add the recollection of thoſe words, ſpoken by our Lord Himſelf, concerning ſuch as ſhall be partakers of the firſt reſurrection:

Luke, ch. xx. ver. 36.

Οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται, (ἰσάγγελοι γὰρ εἰσι,) καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.

Neither can they die any more, for they are EQUAL UNTO *the Angels, and are the Sons of God, being the Sons of the Reſurrection.*

And finally, we may with great propriety 340.
ſubjoin the words which our Lord Himſelf makes uſe of, in another part of Scripture, concerning this great event; and by means of them may connect the whole with the reſt of the ſublime deſcription now under conſideration:

Matthew, ch. xiii. ver. 41, 42, 43.

41. Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τοὺς ποιοῦντας τὴν ἀνομίαν·

42. καὶ

42. καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

43. Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

41. *The Son of Man ſhall ſend forth his Angels; and they ſhall gather together out of his kingdom all things that offend, and them that do what is contrary to the Law of God;*

42. *And ſhall caſt them into a furnace of fire; there ſhall be lamentation, and gnaſhing of teeth.*

43. *Then the righteous ſhall ſhine forth,* [*in the ſame manner*] *as the* SUN *does, in the kingdom of* THEIR *Father. He that hath ears to hear, let him hear.*

Theſe *laſt* words perhaps ſhew, that what is here ſaid deſerves ſome ſpecial and more particular interpretation than has been uſually given: and they may, perhaps, very properly lead us to recollect what was more immediately the object of our attention in the *firſt Section* of theſe Remarks. But, paſſing by that

that conſideration, it only remains for us to obſerve, that,

Further, we read in the ſame chapter—

49. Οὕτως ἔσαι ἐν τῇ συντελείᾳ τῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριῦσι τὺς πονηρὺς ἐκ μέσυ τῶν δικαίων. 341.

49. *So ſhall it be at the perfecting* [*and compleating*] *of the* AION *. *The Angels ſhall come forth, and ſhall ſeparate the evil from the midſt of the juſt.*

We find, therefore, that both *the Holy Angels*, and the *Spirits* of thoſe *holy men* who *come with their Lord*, are to be mutually employed in this Great Work of compleating the judgement and arrangement of the whole world.

Now then, with all theſe helps from ſo many correſponding paſſages of Scripture, let us proceed to the conſideration of the ſublime deſcription of what ſhall come to paſs, *when*

* A very different word is here made uſe of, in the original, than that which our tranſlation in the Bible leads us to expect; for from thence we ſhould ſuppoſe it was τῦ κόσμυ, *the world.*

the

the Son of MAN *ſhall thus ſit upon the Throne of His Glory.*

Matthew, ch. xxv.

32. Καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφορίει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων.

32. *And before Him ſhall be gathered all nations: and He ſhall ſeparate them one from another, as a ſhepherd ſeparateth the ſheep from the goats.*

33. Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

33. *And He ſhall place the ſheep on His right hand, but the goats on His left.*

342. 34. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

34. *Then ſhall* THE *King* [THE GREAT ANOINTED LORD, AND DISPOSER OF ALL] *ſay*

ſay unto thoſe on His right hand: Come ye bleſſed of my Father, [or ye who have been well ſpoken of and approved by my Father,] *inherit the kingdom prepared for you from the foundation of* THE WORLD*! [*or immediately after the firſt diſturbance and derangement of* THE WORLD.]

35. Ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ με·

35. *For I was an hungered, and ye gave me to eat. I was thirſty, and ye let me drink. I was a ſtranger, and ye took me with you.*

36. γυμνὸς, καὶ περιεβάλετέ με· ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρός με.

36. *Naked, and ye cloathed me. I was ſick, and ye had an eye to me. I was in priſon, and ye came to me.*

* The word here is κόσμος, not αἰὼν. See a further explanation, at the end of this Section, of what may be ſuppoſed to have been the cauſe of *this word* being preferred in this place.

37. Τότε

37. Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε πότε σε εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;

343. 37. *Then the juſt ſhall anſwer Him, ſaying: Lord, when ſaw we* THEE *hungry, and nouriſhed* THEE? *or thirſty, and did let* THEE *drink?*

38. πότε δὲ σε εἴδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνὸν, καὶ περιεβάλομεν;

38. *And when ſaw we* THEE *a ſtranger, and took* THEE *with us? or naked, and cloathed* THEE?

39. πότε δὲ σε εἴδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρός σε;

39. *And when ſaw we* THEE *ſick, or in priſon, and came to* THEE?

40. Καὶ ἀποκριθεὶς ὁ βασιλεὺς, ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

 40. *And*

40. *And the King, anſwering, ſhall ſay unto them: Verily I ſay unto you; inaſmuch as ye have done* [*it*] *to any of the leaſt of* THESE MY BRETHREN, *ye have done it unto me.*

As far as words can be plain, theſe laſt words ſeem to be ſo; and do not appear deſigned to be ſpoken *to any of thoſe who come* WITH *the Lord*, and have, of His great mercy, through faith, and obedience, attained the high privilege of being called *His Brethren*, and the *Sons of God.* But they ſeem plainly to be addreſſed even to ſuch as ſcarcely expected to have been ſaved, and who hardly knew *whom* they benefited on earth, when they exerciſed their general habits of civility, 344.
philanthropy, and benevolence, in various manners.

Let us therefore proceed a little further in the inveſtigation of this tremendous deſcription.

41. Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

 41. *Then*

41. *Then ſhall He ſay, alſo, to thoſe on the left hand: Go from me, ye who are curſed, into fire that is aionian, prepared for the devil and his angels!*

I ſpeak with all caution, and reverence; but may we not from hence infer, that ſome of the ſpirits of bad men are conſorted, even *previous to* the laſt day, with evil angels; juſt as ſome of the ſpirits of good men are conſorted with, and *come with*, good angels?

42. Ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν. Ἐδίψησα, καὶ οὐκ ἐποτίσατέ με.

42. *For I was an hungered, and ye gave me not to eat. I was thirſty, and ye did not let me drink.*

43. Ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ με· ἀσθενὴς καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με.

43. *I was a ſtranger, and ye took me not with you; naked, and ye cloathed me not; ſick, and in priſon, and ye did not regard me.*

44. Τότε

44. Τότε ἀποκριθήσονται [αὐτῷ] καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι; 345.

44. *Then they alſo ſhall anſwer unto Him, ſaying: Lord, when ſaw we* THEE *hungring, or thirſting, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto* THEE? [*or do ſervice to Thee?*]

45. Τότε ἀποκριθήσεται αὐτοῖς λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

45. *Then He ſhall anſwer them, ſaying: Verily I ſay unto you; in as much as ye did* [*it*] *not to any one of the leaſt of* THESE, *neither did ye do it to me.*

We ſee *here*, then, on what a footing Divine mercy is put *at laſt*. Had any one of the condemned ſhewn kindneſs in any inſtance to one ſervant of the Lord, we may almoſt conclude he would have been ſaved. This ſeems

to be a fair inference; and therefore we may well ſay *Amen*, and remain convinced, that, for *the good* of the whole creation, and for that reaſon alone, it is further written,

46. Καὶ ἀπελεύσονται ὅτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

46. *And theſe ſhall go away into* AIONIAN *puniſhment; but the juſt into* AIONIAN LIFE.

Which latter, we have reaſon both to hope and to conclude, will be alſo, εἰς τοὺς αἰῶνας τῶν αἰώνων, *through the aions of aions*, and *for ever*
346. *and ever*, to far the greater part, if not to all; becauſe an habit of good, once firmly fixed, is not likely ever to be changed.

Surely, however, the word *aionian* (αἰώνιον) is here uſed on purpoſe to point out to us, that *the ſtate* to take place *immediately hereupon* is not abſolutely and in itſelf the *final* one.

And, after duly weighing and conſidering the whole of this ſublime deſcription, and marking the true force of the words, it may reaſonably be thought ſomewhat extraordinary, by an attentive reader of *the Goſpel*, to find the final iſſue of this great event put at laſt

laſt upon the having or not having *a benevolent diſpoſition*, and upon the having or not having exerciſed that benevolent diſpoſition towards any *one* of the leaſt *of the ſervants of Jeſus Chriſt*, the Great Lord and Judge of all.

Mankind are perhaps too apt to read the Holy Scriptures, either with ſuch careleſſneſs, and mere formality, as to pay no due attention to what they read; or elſe with ſuch timid awe, and ſuperſtitious reverence, as to be afraid oftentimes to apprehend and interpret fairly for themſelves. Were it not for this too common propenſity, it would be moſt wonderful how it has come to paſs, that, amidſt ſo many excellent expoſitions of *Divine Writ*, no remarks at all, of the kind now offered to the conſideration of the ſerious, ſhould hitherto have been made concerning this moſt intereſting part of the Word of God.

Every tittle of it we may be aſſured is true. Nevertheleſs it is as true, that in many, and indeed in moſt other paſſages of Scripture, the *means* of ſalvation, and of being enabled to attain to the high privilege of becoming the *Sons of God*, and the Servants of Jeſus Chriſt, and of being numbered with the redeemed, is

put upon quite another footing. And to ſay merely, that becauſe charity is an excellent virtue, therefore it is *here* put for the *whole* of religion; is only a ſort of ſophiſtry, and muſt appear to be little better than a quibble, to any man of much thought or penetration.

347. Eſpecially as many perſons may do, and doubtleſs many perſons in all ages have done, very many of thoſe kind of acts of mercy and benevolence which are mentioned by our Lord, and *that* even to moſt ſincere Chriſtians; who yet themſelves have either never attained to the knowledge of the Goſpel at all; or elſe, from the force of invincible prejudices, have never believed it; or, if they did believe it, have never been induced to repent effectually, or to put any truſt and confidence rightly in the Author and Finiſher of our Salvation.

What then can we ſay? There cannot be any inconſiſtency in the Word of God. Theſe *two* truths muſt therefore be reconciled together; namely, that whoſoever hath, with true benevolence of heart, ſhewn kindneſs to any one of the faithful diſciples and ſervants of Jeſus Chriſt, ſhall be rewarded, and made happy, at the Day of Judgement; and yet,

that the privilege of being numbered with *the Sons of God*, depends upon other conditions. And, moreover, we muſt take care to reconcile the whole with a ſtill further and moſt poſitive declaration, that *without holineſs no man ſhall ſee the Lord**.

The great terms of attaining to redemption through Jeſus Chriſt, and of obtaining the high privilege of being numbered amongſt His immediate diſciples and ſervants, are, from one end of the Goſpel to the other, declared to be according to the tenor of the following texts;

Mark, ch. xvi. ver. 15, 16.

15. Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

16. Ὁ πιστεύσας καὶ βαπτισθεὶς, σωθήσεται· ὁ δὲ ἀπιστήσας, κατακριθήσεται. 348.

15. *And He ſaid unto them, Go ye unto the whole world, and preach the Goſpel* [*the Good News*] *to every creature.*

16. *He that believeth, and is baptized, ſhall*

* Hebrews, ch. xii. ver. 14.

be ſaved; but he that believeth not, judgement ſhall be againſt him *.

Romans, ch. x. ver. 9, 13.

9. — ἐὰν ὁμολογήσῃς ἐν τῷ ϛόμαλί σε Κύριον Ἰησῦν, καὶ πιϛεύσῃς ἐν τῇ καρδίᾳ σε, ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ.

13. Πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ονομα Κυρίε, σωθήσεται.

9. *If thou ſhalt confeſs with thy mouth Jeſus* [*to be*] THE LORD, *and believe in thine heart that God hath raiſed Him from the dead, thou ſhalt be ſaved.*

13. *For every one, that ſhall call upon the name of the Lord, ſhall be ſaved.*

John, ch. iii. ver. 14, 15, 18, 36.

14. Καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, ὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τῦ ἀνθρώπε·

* This is ſimply the true import of the word according to its etymology, and in perfect conſiſtency with a form of expreſſion uſual in our own courts of judicature. The word doth not neceſſarily imply *damnation*, according to the common idea thereof.

15. ἵνα

15. ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ 349.
ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

18. Ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται· ὁ δὲ μὴ πιστεύων, ἤδη κέκριται· ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.

36. Ὁ πιστεύων εἰς τὸν υἱὸν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

14. *As Moſes liſted up the ſerpent in the Deſert, ſo it is neceſſary that the Son of Man ſhould be liſted up.*

15. *That every one who believeth in Him ſhould not periſh, but have* AIONIAN *life.*

18. *He that believeth on Him is not condemned; but He that doth not believe is already condemned [or judged], becauſe he hath not believed on the name of the only begotten Son of God.*

36. *He that believeth on the Son hath aionian life: but he that believeth not on the Son ſhall not ſee life; but the wrath of God remaineth upon him.*

John, ch. vi. ver. 47.

Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον.

Verily,

Verily, verily, I ſay unto you, He that believeth on me hath AIONIAN *life.*

John, ch. xi. ver. 25, 26.

25. Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ἀνάσασις καὶ ἡ ζωή· ὁ πιςεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται·

350. 26. καὶ πᾶς ὁ ζῶν καὶ πιςεύων εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· Πιςεύεις τέτο;

25. *Jeſus ſaid unto her, I am the reſurrection, and the life: he that believeth on me, even if he ſhould die,* [*yet*] *ſhall he live.*

26. *And every one who liveth and believeth on me ſhall not die through* [*the whole*] *aion. Believeſt thou this?*

Romans, ch. x. ver. 11.

Λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιςεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

For the Scripture ſaith, Whoſoever believeth on Him ſhall not be aſhamed.

1 John, ch. v. ver. 1.

Πᾶς ὁ πιςεύων ὅτι Ἰησοῦς ἐςιν ὁ Χριςὸς, ἐκ τοῦ Θεοῦ γεγέννηται.

Every

Every one that believeth that Jeſus is THE CHRIST, *is born of God.*

1 John, ch. v. ver. 11, 12, 13.

11. Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστιν.

12. Ὁ ἔχων τὸν υἱὸν, ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

13. Ταῦτα ἔγραψα ὑμῖν, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ· ἵνα εἰδῆτε 351.
ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

11. *And this is the witneſs,* [*or teſtimony,*] *that God hath given unto us aionian life: and this life is in His Son.*

12. *He that hath the Son hath the life; he that hath not the Son of God hath not the life.*

13. *Theſe things have I written unto you who believe on the name of the Son of God; that ye might perceive that ye have aionian life, and that ye might* [*continue to*] *believe on the name of the Son of God.*

Galatians,

Galatians, ch. iii. ver. 22.

Ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι.

But the Scripture hath concluded [or bound and ſhut up] all things whatever, under ſin, [or in conſequence of ſin;] that the promiſe, by means of faith in Jeſus Chriſt, might be given to thoſe who believe.*

352. 1 Cor. ch. i. ver. 21.

Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.

* It is very remarkable, that the expreſſion, in this verſe, is not τὸς πάντας, as our tranſlation in the Bible would lead us to ſuppoſe; but τὰ πάντα. In conſequence of which, (as well as in conſequence of the whole context, when rightly and fully conſidered,) the meaning ſeems to be: *that the Scripture hath declared, that, in conſequence of the effect of ſin, all the glory deſigned to be made manifeſt in all the works of creation is at preſent concealed and ſhut up; that the promiſe of the developement, or manifeſtation, of the whole, might be given (according to the will of God) to thoſe who would accept of His appointed means of deliverance, through faith in Jeſus, the Anointed Lord and Ruler of all.*

For after that, in the wiſdom of God, the world by means of WISDOM *knew not God; it pleaſed God, by means of* [*what might be eſteemed*] *fooliſhneſs* [*or a very unlearned and ordinary way*] *of preaching, to ſave thoſe who* SHOULD BELIEVE.

Acts, ch. x. ver. 42, 43.

42. Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν.

43. Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

42. *And He commanded us to preach to the people, and to teſtify that it is He who is ordained of God* JUDGE *of living and of dead.*

43. *To Him do all the prophets bear witneſs, that every one* THAT BELIEVETH ON HIM *ſhall receive remiſſion of ſins through* HIS NAME.

Acts, ch. xvi. ver. 31.

Οἱ δὲ εἶπον· Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.

31. *And*

353. 31. *And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.*

1 John, ch. iv. ver. 15.

Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.

Whoſoever ſhall confeſs that Jeſus is the Son of God, God abideth in him, and he in God.

John, ch. vi. ver. 28, 29.

28. Εἶπον οὖν πρὸς αὐτόν· Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;

29. Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

28. *They ſaid therefore unto Him, What ſhall we do, that we may work the works of God?*

29. *Jeſus anſwered and ſaid unto them, This is the work of God, that ye believe on Him whom He hath ſent.*

John, ch. xx. ver. 31.

Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς

ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

But these things are written, that ye might believe that Jesus is THE CHRIST [*the anointed Lord and Ruler of all*] *the Son of God; and that* [*so*] *believing ye might have life through His name.*

John, ch. i. ver. 12. 354

Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.

As many as received Him, to them gave He power to become the Sons of God, [*even*] *to them who believe on His name.*

John, ch. xvii. ver. 9, 20.

9. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι.

20. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ.

9. *I pray* [*or intreat*] *for them: I pray not for the world, but for them whom Thou haſt given me, for they are Thine.*

20. *And I pray not for theſe alone, but alſo for thoſe who ſhall believe on me through their word.*

John, ch. viii. ver. 23, 24.

23. Καὶ ἔἶπεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐςὲ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τȣ̃ κόσμȣ τούτȣ ἐςὲ, ἐγὼ ὐκ εἰμὶ ἐκ τȣ̃ κόσμȣ τούτȣ.

24. Εἶπον ὐν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιςεύσηȣ ὅτι ἐγώ εἰμι· ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

355. 23. *And He ſaid unto them, Ye are from beneath; I am from above: Ye are of this world,* [*of this preſent ſtate of things on earth**; *I am not of this world.*

24. *On this account, therefore, I ſaid unto you, that ye ſhall die in your ſins; becauſe unleſs*

* Κόσμος is, properly, merely *adornment*, or form, and *faſhion*.

ye

*ye believe who I am**, [*or that I am He*; i. e. *unleſs ye believe that I am the Meſſiah, the Chriſt, the Anointed Lord and Ruler of all*;] *ye ſhall die in your ſins.*

John, ch. xvii. ver. 3.

Αὕτη δέ ἐσιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέσειλας Ἰησᾶν Χριςόν.

And this is aionian life, that they may know THEE THE ONLY TRUE GOD, *and Him whom Thou haſt ſent, Jeſus Chriſt,* [*the Anointed Lord and Ruler of all.*]

Romans, ch. vi. ver. 23.

Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας, θάνατος· τὸ δὲ χάρισμα τᾶ Θεᾶ, ζωὴ αἰώνιος ἐν Χριςῷ Ἰησᾶ τῷ Κυρίῳ ἡμῶν.

For the wages of ſin are death; but the gracious gift of God is aionian life, through Chriſt [*the Anointed,*] *Jeſus our Lord.*

* The true meaning of the expreſſion, in this verſe, is well and fully explained by Mr. Bowyer in his excellent Notes.

Theſe are the poſitive declarations of Scripture, concerning the means of obtaining deliverance, and of being made partakers of the inheritance of life. And there is no other way
356. (except that of faith in Jeſus, the Meſſiah,) made known unto us, whereby we may become the *Sons of God.*

How then ſhall we reconcile theſe terms with what is declared to be the final teſt at the Great Day of Judgement, on which the deliverance of the bulk of mankind depends? And how comes it to paſs, that, after all the pains taken by our Lord and his bleſſed Apoſtles to inculcate the neceſſity of *believing on Him*, not one word ſhould be ſaid about that matter, in the great Deciſion, at that awful Day?

One ſolution, and one only, of this appearance of inconſiſtency, ſeems moſt obvious to common ſenſe. However, if any diligent perſon, faithfully ſtudying the Word of God, can really find a better; let him give it.

The ſolution that ſeems ſo obvious is this:

That indeed the *primary* deliverance of the *immediate ſervants of our Lord Jeſus Chriſt*, whom He will vouchſafe to call His Brethren; of thoſe whom the Scriptures call *joint heirs*

heirs with Jeſus Chriſt *, and to whom He will grant the privilege to become the *Sons of God* †; of thoſe whom, as the holy Apoſtle expreſſes it, God will *bring with Him* ‡, when He comes to judgement; the ſalvation of ſuch as, when they depart out of this world, ſhall, according to the divine wiſh of St. Paul §, *be inſtantly with their Lord;* the ſalvation of thoſe who ſhall conſtitute the number of ſuch as are called *the elect* ‖; the ſalvation of thoſe who are at laſt truly *elected*, (not according to the harſh vulgar idea of election, partially, and to the prejudice of the reſt of mankind; but indeed *for the ſake and benefit* of all the reſt of mankind;) that the primary deliverance, and great ſalvation of all theſe, does indeed depend *ſolely* upon thoſe bleſſed terms, of *a right and effectual faith on the great Redeemer and Lord of all, Jeſus Chriſt;—perfected by true repentance, and ſincere and effectually-renewed obedience*. And that, therefore, in the end, *their* number will be but ſmall in proportion to the bulk of mankind; though it 357.

* Romans, ch. viii. ver. 16, 17.

† John, ch. i. ver. 11. ‡ 1 Theſſ. ch. iv. ver. 14.

§ Philippians, ch. i. ver. 23.

‖ Titus, ch. i. ver. 1. Matth. ch. xx. ver. 23. 2 Tim. ch. ii. ver. 19.

ought to be the high ambition of every reaſonable ſpirit, to ſtrive to attain to ſuch glorious acceptance.

But, ſtill further; that although, with regard to theſe terms, *the gate is indeed ſtrait, and the way narrow*, and many will be found to have ſought admittance in vain; yet that, of God's great mercy to mankind, the effects of the final and compleat great deliverance, through our Lord Jeſus Chriſt, does not reſt here: but at laſt, for the ſake of thoſe who are thus *firſt* perfected, and by *their* means, and *becauſe of kindneſs ſhewn unto them*, multitudes of *others*, (in ſhort, all who have manifeſted real ſincerity of heart, and true benevolence of diſpoſition,) will at laſt find a means to eſcape.

All which is exactly conſiſtent with what has been ſaid in explaining the preceding Parable of the unjuſt Steward.

And ſo far is this ſolution from having any tendency to make men *careleſs*, that it muſt needs excite the moſt zealous deſire, in every well-diſpoſed mind, to preſs forward, as the Apoſtle expreſſes it*, *towards the mark, for the prize of the high calling of God in Chriſt*

* Philippians, ch. iii. ver. 14.

Jeſus:

Jeſus: and it muſt moreover have a tendency to deter any one from *wilful careleſſneſs and neglect;* as *that*, certainly (*after light and knowledge once afforded,*) muſt preclude all hope. 358.

And, at the ſame time, the knowledge of this intended grace and mercy is at once ſufficient to drive away the *clouds of deſpair*; and may win many to the Goſpel, who otherwiſe would remain, till death overtook them, in ſtupid inſenſibility.

It will alſo have a general tendency to promote the exerciſe of all manner of good will and kind offices univerſally; and to haſten the time when what is ſpoken of, in moſt ſublime metaphor, by the holy Prophet, ſhall come to paſs.

Revelations, ch. xiv. ver. 6, 7.

6. Καὶ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρανήματι ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσαι τοὺς καθημένους ἐπὶ τῆς γῆς, καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν·

6. *And I ſaw another angel flying in the midſt of heaven, having the* AIONIAN GOOD

NEWS, *to tell with joy to thoſe that dwell upon the earth, and to every nation, and tribe, and tongue, and people.*

7. Λέγων ἐν φωνῇ μεγάλῃ· Φοβήθητε τον Θεὸν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὑδάτων.

7. *Saying with a great voice: Fear God, and give glory to* HIM; *for the hour of His judgement [of His final determination concern-*
359. *ing the lot of all] is come: and worſhip ye Him, who made the heaven, and the earth, and the ſea, and fountains of water.*

Which bleſſed declaration, when it is at laſt fully announced, in the moſt extenſive and perfect ſenſe of the words, we may reaſonably expect, will be the *prelude* to the opening of the final grand and tremendous ſcene, of the Completion of all Things upon Earth, by the GREAT JUDGEMENT, previous to the ΣΥΝΤΕΛΕΙΑ ΤΟΥ ΑΙΩΝΟΣ, the Perfecting and Finiſhing of the *Aion*.

I can-

I cannot but here ſubjoin the following Note, referring to Matthew, ch. xxv. ver. 34. See p. 14.

The moſt true and proper meaning of the word καταβάλλω is *dejicio*, which ſignifies *to throw down*; or *deturbo, to diſturb*; or *proſterno, to lay waſte, and fling proſtrate*; or *everto, to ſubvert, and overturn*: and therefore καταβολὴ is much rather the *ſubverſion*, or diſturbance, of a ſtate of things, than the laying *the foundation* of them; although the word will here alſo, in one ſenſe, bear even *that* interpretation: for as *the ſubverſion* of the order and beauty and glory of paradiſe was *the beginning* of the preſent ſtate of things, ſo it was alſo the *foundation* of this deranged ſcene; which, with the utmoſt and ſaddeſt propriety, we call *this world*, this *form and faſhion of the ſtate of mankind.*

As, however, καταβολὴ moſt properly means *derangement*, and *ſubverſion*, ſo it deſerves the conſideration of the Learned, that the prepoſition ἀπὸ means, in one moſt diſtinguiſhed uſe of it, *ſtatim poſt*, or *immediately after*; (for which ſee Vigerus de Idiotiſmis Græcæ Dictionis, p. 563.) And if that be the caſe; then, in truth, the right rendering of this remarkable verſe ſhould be to this effect:

Then ſhall the King [THE GREAT ANOINTED LORD AND DISPOSER OF ALL] *ſay unto thoſe on His right hand: Come ye bleſſed of my Father, inherit the kingdom prepared for you* IMMEDIATELY AFTER THE FIRST DERANGEMENT OF THE FORM AND FASHION OF THE WORLD.

That is—*Inherit the kingdom, which, immediately after the firſt paradiſiacal ſtate was deſtroyed and* 360.

ſubverted, was prepared for the faithful and righteous, through the immediate promiſe of THE MESSIAH.

The συντέλεια τȣ αἰώνος, therefore, (i. e. the full final end of *the perfecting and compleating of the aion*, mentioned Matthew, ch. xxiv. ver. 3, and ch. xiii. ver. 49.) may very well be underſtood to be the *concluſion* of the very ſtate of things that was promiſed and pointed out, and, of God's mercy, ordained *ſtill* to take place on earth before its final diſſolution; ἀπὸ καταβολῆς κόσμȣ, *even immediately after the firſt derangement of the form and faſhion of things in this world.* Directly after which ſad event the promiſe of redemption was made to our firſt parents.

And I cannot omit adding, before I finiſh this Note, that there is one very remarkable verſe in the Pſalms, which plainly ſhews, according to the ideas of the LXX, what the true force and meaning of the word AIΩN is: and that, when uſed in the *ſingular* number, it does not mean *eternity*, but only a certain vaſt determinate period in the order of *ſucceſſion of ideas*; of which periods we may conceive the duration of this earth, from the creation to its final deſtruction, (or change from this preſent ſtate,) to be one.

The verſe is Pſalm cxlv. ver. 13. and is thus rendered in our verſion:

Thy kingdom is an everlaſting kingdom, and thy dominion endureth throughout all generations.

But in the Septuagint (both in the Alexandrian and Vatican copy) it is—

Ἡ βασιλεία σȣ βασιλεία πάντων τῶν αἰώνων·
Καὶ ἡ δεσποτεία σȣ ἐν πάσῃ γενεᾷ καὶ γενεᾷ.

Thy

Thy kingdom is a kingdom of all the aions: and thy dominion [*endureth*] *in every race and generation.*

From hence, therefore, we may plainly perceive, that the LXX thought the word αἰώνιος not ſufficient to convey the real and juſt idea of *eternity*, (knowing it might convey the idea of only *one* of the great æras in the order of ſucceſſion;) and on that account, when they intended really to expreſs *eternal duration*, they were forced to have recourſe to the expreſſion πάντων τῶν αἰώνων, *of all the aions*; which ſignifies the ſame as τὰς αἰῶνας, uſed by our Lord Himſelf at the end of His Divine Prayer; and as εἰς τὰς αἰῶνας τῶν αἰώνων, uſed 361.
by the Holy Prophet and Apoſtle John, in the Revelations, ch. xi. ver. 15.

The utmoſt extent of the meaning of the word αἰώνιος ſeems to be—*a duration that may be of one or more aions*; and *that may even poſſibly extend throughout all ſucceeding aions:* but the latter ſenſe is not neceſſarily implied, without the addition of εἰς τὰς αἰῶνας τῶν αἰώνων, or of πάντων τῶν αἰώνων.

And the full idea of the extent and duration of our preſent *aion*, as far as we may gather from the intimations of *Divine Prophecy* throughout the Holy Scriptures, ſeems to be;—that, after what has already come to paſs on earth, there will ſtill be, at ſome certain period, a ſtate of great trouble and diſorder univerſally prevailing in the world *; which will be ſucceeded by *the Second Coming of our Lord*, the beginning of the Reſurrection, and the univerſal prevalence of true Chriſtianity, and of peace and happineſs on the face of the earth,

* It is, perhaps, at preſent needful to add, that *this Note was written* in the year 1787.

for

for a very long and undetermined ſpace of time; (during which the ſtate of things ſpoken of by our Lord to Nathanael will take place, and there ſhall be a free intercourſe between the inhabitants of heaven and of earth;)—but that, at laſt, there ſhall be a ſecond *falling away*, of ſome of thoſe generations which ſhall be dwelling upon earth, and of ſome of ſuch ſpirits as are not perfected:—in conſequence of which will come *the end of the Day of Judgement*; the final ſeparation of the juſt and of the unjuſt; the deſtruction of the preſent configuration of this globe by fire (as foretold by St. Peter);—*the ſecond death*;—and the total end of this *aion*, by the removal of all the *ſervants of God* to another orb, and habitation, (probably the Sun;) where of courſe the whole ſcene and appearance of the univerſe around muſt be changed from what it appeared as ſeen from this earth; and the whole muſt ſeem to the new inhabitants of that orb literally new heavens, and a new earth.

This ſecond ſtate appears to be what is properly called *aionian life*, or the life of the *aion* to come;—which all the juſt ſhall partake of;—whilſt poſſibly our earth, in remotely enſuing periods of time, may undergo another renovation, for the uſe of another γενεὰ, another *race* of beings.

SEC-

SECTION IX.

CONCERNING

THE PERIODS,

AND THE

ARRANGEMENT OF THE SERIES OF EVENTS;

PROPHESIED OF,

IN THE BOOK OF THE REVELATIONS.

SECTION IX.

AFTER ſo much hath been written, ſo ex- 363.
cellently, in explanation of the Divine Prophecy of the Book of Revelations, from the time that the learned and enlightened Mr. Mede *firſt* gave the *right clue* to the interpretation of it; there may appear to be a great degree of preſumption in attempting to add any further ſolution of the meaning of the *emblematical deſcription of the ſucceſſion of ages*, which is given us under the threefold diſtinction of *Seals*, *Trumpets*, and *Vials*.

Nothing can ſeem more clear, than that the *firſt of theſe*, *the Seals*, were deſigned to mark *ſeveral diſtinct periods of time*, *and changes of circumſtances*, that ſhould ſucceed each other in the world, whilſt the ſame ſyſtem of government continued as prevailed at the time when the prophecy was delivered.

And that the *ſecond of theſe*, *the Trumpets*, were intended to mark the changes that ſhould take

364. take place after the great civilized part of the world had departed from that ſtate and form of things, and had aſſumed the badge of Chriſtianity.

And that *the third, the Vials*, deſcribe changes that ſhould enſue, *more particularly in the Weſt*, even during the prevalence of ſome of thoſe other events deſcribed as coming to paſs in the Eaſt, and therefore *ſuch* as would be even contemporary with them; and were, on that account, to be deſcribed by themſelves in a ſort of Appendix.

Each then of the emblems in queſtion muſt deſcribe a ſtate of things *quite peculiar to the reſpective period intended to be marked out*, and which would ſuit no other ſo compleatly.

It is very ſtrange, therefore, that one of the greateſt miſtakes that has ever been made, in the interpretation of this wonderful Book, ſhould have been made with regard to the emblems deſcribed on opening the *two very firſt ſeals;* which appear to have been confounded together, and very much miſapplied, merely in conſequence of *a miſtranſlation:* whereas, in fact, nothing can be more diſtinct, or more exactly deſcriptive of *two very different periods*, totally unlike each other as

to

to the nature of the events contained in them, and totally unlike any of the ſucceeding periods, than the emblems of theſe two ſeals are.

And this we might reaſonably expect; for herein, we ſhall find, does moſt truly conſiſt the admirable excellence and clearneſs of this whole prophecy; that the emblems, *deſcriptive of each period*, cannot, without the utmoſt perverſion of their moſt obvious and plain meaning, be applied to any other age, or period, than that *one* to which they peculiarly belong.

This could not ſo well be noticed in paſt times, becauſe they could not be explained at all rightly till the events ſignified had actually happened. But we, who live in the latter days, ſo near the completion of the whole, cannot (if we uſe any degree of reflection) 365.
avoid perceiving the wondrous fact.

The miſtranſlation is in the deſcription of what appeared on opening the Second Seal.

The words in the original are—

Revelations, ch. vi. ver. 3, 4.

3. Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγῖδα, ἤκουσα τοῦ δευτέρου ζώου λέγοντος· Ἔρχου [καὶ βλέπε.]

4. Καὶ

4. Καὶ ἐξῆλθεν ἄλλος ἵππος πυῤῥός· καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

And they are thus tranſlated in our verſion:

3. *And when he had opened the ſecond ſeal, I heard the ſecond beaſt ſay, Come and ſee.*

4. *And there went out another horſe* [*that was*] *red; and* [*power*] *was given to him that ſat thereon* TO TAKE PEACE FROM THE EARTH, *and that they ſhould kill one another: and there was given unto him a great ſword.*

And the explanation of this, by Bp. Newton, is, that—

" The ſecond ſeal, or period, is noted for " war and ſlaughter; and was proclaimed by " the ſecond living creature, who was like an " ox, and had his ſtation in the Weſt. This " ſecond period commenceth with Trajan, " who came from the Weſt, being a Spaniard " by birth, and was the firſt foreigner who " was elevated to the imperial throne. In his " reign,

" reign, and that of his ſucceſſor Adrian, there
" were horrid wars and ſlaughters, and eſpe- 366.
" cially between the rebellious Jews and Ro-
" mans."—And then, after endeavouring to illuſtrate this mode of explanation by the hiſtory of the times, the Biſhop adds—" The *great* " *ſword*, and the *red horſe*, are expreſſive em-
" blems of this ſlaughtering and bloody pe-
" riod; and the proclamation for ſlaughter is
" fitly made by a creature like an ox deſtined
" for ſlaughter *."

The explanation given by Lowman is †—

" That this prophecy will fitly refer to the
" mutual ſlaughters of the Jews and Heathen,
" the common enemies of the Chriſtian faith,
" and perſecutors of the Chriſtian religion;
" thus *taking peace from the earth*, and kill-
" ing one another.

" In the latter end of the reign of Trajan,
" the Jews rebelled in Egypt and Cyprus, and
" are reported to have put to death, with
" great marks of cruelty, four hundred and
" ſixty thouſand men; yet the Jews were

* Diſſertations on the Prophecies, vol. III. p. 52, 53, 55.
† Paraphraſe and Notes on the Revelations, p. 42.

" every where ſubdued, and prodigious num-
" bers ſlain by the Romans.

" Not long after, in the reign of *Hadrian*,
" the Jews were led into a new ſedition,
" headed by one who pretended to be the
" Meſſiah, who was called *Bar Chocab*, or
" *Son of the Star*; becauſe he gave out he
" was the ſtar foretold by *Balaam*. The
" whole Jewiſh nation roſe againſt the Ro-
" man government, and for ſome time did
" great miſchiefs to the Romans; but at laſt
" they were entirely cut off by the Romans,
" though with great loſs to themſelves. In
" theſe wars, beſides what was loſt on the
" Roman ſide, the Jews had a thouſand cities
" and fortreſſes deſtroyed, with the ſlaughter
367. " of above five hundred and eighty thouſand
" men. Thus the perſecutors of the Chriſ-
" tian faith and church periſhed by each
" others hands. The Romans, by their ido-
" latrous worſhip of *Jupiter Capitolinus*, pro-
" voked the Jews to rebellion; and the Jews
" are deſtroyed following a *falſe Meſſiah* as
" their leader, when at the ſame time they re-
" jected the true Meſſiah, and perſecuted His
" followers; and they fall by the hands of an
" Heathen nation, which had joined them in

" oppoſition

" oppoſition to the Chriſtian faith and pro-
" feſſion."

And the interpretation given by the excellent Mr. Mede *, and aſſented to by Sir Iſaac Newton †, is:

" Secundus imperii Romani *caſus* memora-
" bilis, ſecundi ſigilli emblema, eſt ἀλληλοσ-
" φαγία, *cædes et laniena inteſtina*; cui vix alia
" ſimilis in omni hiſtoria Romana. *Et datum*
" *eſt*, inquit, *ſedenti in hoc equo, ut auferat pacem*
" *e terra*, (id eſt, ut illo ſeſſore pax e terra au-
" feratur;) καὶ ἵνα ἀλλήλους σφαξωσι, *et ut ſe in-*
" *vicem* homines *mactarent*. Quæ poſtrema
" ſententiæ pars firmat explicationem prioris.
" Nam quo demum ſenſu caperentur iſta,
" *datum eſſe ſedenti in equo, ut* homines *ſe in-*
" *vicem interficerent*; niſi datum eſſe, ſeu fac-
" tum, ut, eo quidem ſeſſore, homines mutuis
" cædibus et lanienis ſævirent?"

And this interpretation, eſpecially with regard to the ſecond part of the verſe, *the de-*

* Mede's Works, p. 442.

† Obſervations upon the Prophecies of Daniel and the Apocalypſe, p. 278.

ſtruction of mankind by mutual ſlaughters and murders, during the period deſcribed under
368. this Seal, it is impoſſible not to approve and acknowledge the truth of in the fulleſt manner; the whole being confirmed by the united teſtimony of hiſtorians, and particularly by that of Dion, mentioned by Mr. Mede.

But with regard to the firſt part of this emblematical deſcription, *the taking of peace from the earth;* and the applying the interpretation of it to events which took place in the time of Trajan; there ſeems to be a ſtrange and moſt obvious miſtake. For, whilſt Mr. Mede, and the ſucceeding excellent Commentators, give ſuch an interpretation as they do of the events under the *firſt ſeal*, the two ſeals ſeem only deſcriptive of *juſt the ſame* ſcene of things, and to deſcribe periods of time ſcarcely to be diſtinguiſhed from each other, except according to the fancy of the Commentator.

The emblem of the Firſt Seal is thus deſcribed:

Revelations, ch. vi. ver. 2.

Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός· καὶ ὁ καθήμενος

θήμενος ἐπ' αὐτὸν ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος· καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.

And thus tranſlated:

And I ſaw, and behold a white horſe! and he that ſat on him had a bow, and a crown was given unto him; and he went forth conquering, and to conquer.

And Biſhop Newton's interpretation of this is*:

"The firſt ſeal or period is memorable for 369.
"conqueſt, and was proclaimed by the firſt
"of the four living creatures, who was like a
"lion, and had his ſtation in the Eaſt. This
"period commenceth with Veſpaſian and
"Titus, who, from commanding in the Eaſt,
"were advanced to the empire; and Veſpa-
"ſian for this reaſon was regarded, both by
"Romans and Foreigners, as that great Prince
"who was to come out of the Eaſt, and ob-
"tain dominion over the world. *They went*
"*forth to conquer*; for they made an entire
"conqueſt of Judæa, deſtroyed Jeruſalem,

* Diſſertation on the Prophecies, Vol. III. p. 50, 51.

" and carried the Jews captive into all na-
" tions."

Mr. Lowman's interpretation is different; for he ſays *:

" The perſon who ſeems here repreſented
" is Jeſus Chriſt, who had received a king-
" dom from The Father, which was to rule all
" nations; concerning whoſe kingdom it was
" foretold, that, all oppoſition notwithſtand-
" ing, it ſhould be preſerved, and prevail; ſo
" that finally all enemies to it ſhould be ſub-
" dued, and *the kingdoms of this world ſhould*
" *become the kingdoms of God and of His Chriſt.*
" Theſe figurative repreſentations of autho-
" rity, government, ſucceſs, and triumph, may
" be properly applied to the Chriſtian reli-
" gion, or kingdom of God and His Chriſt,
" now beginning to ſpread far and wide; and
" to comfort the faithful in *Chriſt Jeſus*, that
" however the Jews on the one hand, or the
" Heathen Roman Empire on the other hand,
" greatly oppoſed and perſecuted them, yet
" they ſhould ſee the puniſhment of their ene-
" mies both Jewiſh and Heathen, and the

* Lowman's Paraphraſe, p. 40.

" cauſe

" cauſe of Chriſtianity prevail over both in a
" proper and appointed time."

And Mr. Mede's * interpretation, approved by Sir Iſaac Newton †, is much to the ſame effect: 370.

" Primus imperii Romani *caſus*, et ſane in-
" ſignis, *primordium* eſt victoriæ *Chriſti*; quâ
" Dii Romani debellari, eorumque cultores,
" ſagittis evangelii confixi, paſſim deficere,
" Chriſtoque victori colla ſubmittere incipiunt.
" Ἐξῆλθε (inquit) νικῶν, καὶ (N. B.) ἵνα νικήσῃ,
" id eſt, Nondum jam plene vicit, ſed funda-
" menta jecit victoriæ, deinde magis magiſque
" complendæ."

But, according to any of theſe modes of interpreting *the two firſt ſeals*, they are either only deſcriptive of two ſimilar ſtates of the world, in which war, bloodſhed, and confuſion, prevailed; (which circumſtances *alone* are no very characteriſtick marks of any period whatever;)—or elſe they have reference to, and are deſcriptive merely of, circumſtances

* Mede's Works, p. 442.
† Obſervations on the Prophecies, p. 278.

that happened *before* the prophecy was delivered; which is hardly conſiſtent with the general ſcope and intent of prophecy:—or elſe the *firſt* ſeal is unlike all the reſt in its deſignation; and does not, in conformity with them, deſcribe any *particular period*, but contains merely an emblematical repreſentation of the final general prevalence of Chriſtianity.

Here ſeems, therefore, to be both ſome confuſion and miſtake. Let us then fairly conſider, whether, by a more *accurate* and *plain tranſlation* of what is related concerning the opening of the *ſecond* ſeal; and by adhering more rigidly to the circumſtance of explaining the *firſt ſeal*, in a manner analogous to the reſt, by carefully *applying the compleat emblem to events peculiar to a certain period, and which happened in no other period*: whether, I ſay, we cannot, by this means, obtain a fairer and more ſtriking elucidation of the meaning of the prophecy *in this part*; and whether, upon the ſame principles, there may not be ſome *new* and *additional light* flung upon all that is propheſied, concerning the long ſucceſſion of ages, under the whole duration of the Seals, the Trumpets, and the Vials.

371.

The

The opening of the Firſt Seal is thus deſcribed:

Revelations, ch. vi. ver. 1, 2.

1. Καὶ εἶδον ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς φωνὴ βροντῆς· Ἔρχου καὶ βλέπε.

1. *And I ſaw when the Lamb opened one of the ſeals; and I heard one of the four living animals ſaying, in a voice like the ſound of thunder, Come and ſee.*

2. Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός· καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος· καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.

2. *And I ſaw, and behold a white horſe, and one ſitting upon him, having a bow. And there was given unto him a crown; and he went forth conquering, and for the* [SOLE] *purpoſe of conquering.*

Surely no image could be drawn with ſtronger outlines, or expreſſed in clearer

words, than this, to denote a period, of which (not merely war, and ſlaughter, but) *Conqueſt*,
372. and the *Enlarging of Empire*, ſhould be the peculiar and characteriſtick mark.

This prophecy is proved, in a very ſatisfactory manner, to have been delivered *before* the time either of Nerva or Trajan, whatever doubts there may have been of the exact year. And from the time of Domitian, to this very hour, there never has been any period, of which *conqueſt*, continued and inceſſant, was the only diſtinguiſhing mark, except that *during the life of Trajan*; and *that* was ſo, in the higheſt degree; for he extended the bounds of the Roman empire greatly, and much farther than they had ever been extended before. His whole reign was one continued and uninterrupted ſucceſſion of conqueſts; and of conqueſts made in wars undertaken *for that very purpoſe alone*. And moſt of his exploits were, moreover, amongſt nations remarkable for the *uſe of the bow*.

By the conqueſts of Nerva and Trajan, the empire was raiſed to the higheſt pitch of grandeur it ever attained from the firſt to the laſt. And therefore, ſurely, we may fairly conclude, that the period from the year 96 to the

the year 118, (a period very ſoon ſucceeding the firſt delivery of the prophecy,) was *that* deſigned to be marked out by the opening of the firſt ſeal.

But now, in truth, we may obſerve, as to the Second Seal, that the deſcription and emblem, in reality, inſtead of being (as it is generally underſtood) *ſomething like unto the firſt*, is exactly the reverſe of it.

For we read—

Ch. vi. ver. 3, 4.

3. Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγῖδα, ἤκουσα τοῦ δευτέρου ζώου λέγοντος· Ἔρχου [καὶ βλέπε.]

4. Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ 373.
τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

3. *And when he had opened the ſecond ſeal, I heard the ſecond living animal ſaying, Come and ſee.*

4. *And there went forth another horſe, of a reddiſh colour; and to him that ſat upon it, to him*

him was given TO RECEIVE PEACE FROM THE EARTH; *and that men ſhould* [*be left to*] *maſſacre one another. And there was given unto him a great ſword.*

With regard to the tranſlation and interpretation of this deſcription, I cannot heſitate to ſay, that λαβεῖν τὴν εἰρήνην ſignifies much rather *accipere pacem, to receive peace*; than, *ut tollat pacem*, or *ut auferat pacem, to take away peace*, as it is generally tranſlated: for λαμβάνω is certainly *accipio*, or *capio, I receive*, or *take*; much rather than *tollo*.

And further, ἵνα ἀλλήλους σφάξωσι moſt evidently implies ſomething more than merely that there ſhould be wars, and that men ſhould be brought together, in the field of battle, to fight. For σφάττω, in its moſt proper ſenſe, is *macto, I ſacrifice*; or *interficio, I ſlay* or *murder*: and therefore the expreſſion implies, that men ſhould ſacrifice and maſſacre one another, and that *of their own accord*, without being led on by rulers or conquerors.

And laſtly, the *great ſword*, put into the hand of the emblematical figure, rather than the *ſmall ſhort ſword*, (which is known to have been moſt in uſe amongſt the Romans,) implies,

plies, that whatever execution or ſlaughter there was, even by the Ruling Power, during this period, ſhould be for the ſake of, or at leaſt under pretence of, maintaining juſtice.

And all theſe outlines exactly accord with 374.
what was the peculiar and great characteriſtick mark of the reign of the emperor Adrian, which ſucceeded that of Trajan: and they can hardly be applied, with any the leaſt degree of propriety, to any other period whatever, from that day to this, in all circumſtances.

For indeed, during ſeventeen years together, Adrian did literally *receive peace and pleaſure from the earth*, and had hardly any other employment than *to do ſo*. He travelled over all parts of the vaſt Roman empire, (when it was at its utmoſt height of grandeur, and of its greateſt *extent*,) merely by way of recreation and amuſement; building temples, and receiving all kinds of honours in all places: whilſt he left mankind, as it were to themſelves, to ſacrifice and murder one another; and, for a long time, he took little or no notice of the various tumults, and factious contentions, and murders, that there were in various parts.

He was the only emperor that enjoyed *this ſort of quiet*, and uninterrupted pleaſure; and who *thus received peace and conſolation from his high eſtate*, from all parts of the earth. Other emperors were as vicious, as luxurious, and as diſſipated; but none of them, except himſelf alone, were ſuffered to be ſo in peace, and to live ſo entirely to their hearts content, whatever their diſpoſition was. Nor did any of them ever introduce ſo much elegance of taſte in point of building, or ſo much refinement as to the improving of the ornaments of life, and what might tend to adorn the earth, as he did. And when at laſt, in the latter part of his life, he was rouſed to exerciſe great cruelties, it was merely, *by wielding the ſword of juſtice*, (*as he thought*,) to ſuppreſs the many perverſe revolts, in the provinces, where he had long ſuffered great outrages to paſs with impunity. And in this light alſo he certainly conſidered the final puniſhment
375. of the Jews; when, on their laſt revolt, under their *falſe Meſſiah*, *Barchochebas*, he cauſed the deſtruction of no leſs than five hundred and eighty thouſand of them. They, however, had alſo themſelves previouſly fulfilled the

latter words of this very prophecy, *by ſacrificing and deſtroying one another* in a moſt horrible manner.

And it is ſtill further moſt remarkable, that (as if it had been permitted merely to point out what period of time this prophecy ἵνα σφάξωσι ἀλλήλους peculiarly related to,) *Antinous*, the emperor's great and moſt infamous favourite, was even prevailed upon by *Adrian* to drown himſelf voluntarily in the Nile; from a perſuaſion of its being a magical *ſacrifice*, neceſſary for the preſervation of the emperor's life and health.

Conſidering, therefore, all theſe circumſtances, the tranſlation here given is ſurely warranted;—and the only period to which the the explanation of the emblematical deſcription of this ſeal can with propriety be applied, is from about the year 118 to 138.

We ſhall henceforth ſee the *ſame* moſt aſtoniſhing *characteriſtick diſtinction* run through every period of time, to this very hour;—ſo that there can be no room left to ſay, either that the prophecy, or any part of it, was written *after* the event;—or that ingenious, fanciful enthuſiaſts have only found means of applying it to *meanings never meant*;—or that

it

it was of ſuch a complexion as to be capable of being applied in any manner whatever, according to men's different prejudices and humours.

Let us proceed then a little further in the examination of this matter; glorying, as we have a right to do, as Chriſtians, in *ſuch* a word of truth, the like unto which never appeared fully in the world for four thouſand years before; although (if we may be allowed, on this occaſion, to uſe *metaphorical language*,) the ſame kind of light did, by the means of the Prophets under the Law, *ſhine in darkneſs, and the darkneſs comprehended it*
376. *not* *; any more than it did the great *burſt* of true and original light on the *firſt* coming of our Lord, *to ſuffer the many things* foretold of Him, before *His entrance into glory* †.

Let us proceed, in the inveſtigation of the Prophecy, upon the principles thus laid down; that is, *that each* EMBLEM, *taken by itſelf, and conſidered in all its parts and circumſtances, is clearly applicable to, and deſcriptive of, the occurrences and peculiar character of* A CERTAIN PERIOD OF TIME *in the ſucceſſion of ages,*

* John, ch. i. ver. 5.

† Luke, ch. xxiv. ver. 26.

which

which therefore it manifeſtly ſeems intended to mark out; and that each compleat EMBLEM *is* SUCH *that it cannot naturally or with propriety be applied fully, and in all its parts, to any other period of time whatever: and that therefore this divine prophecy contains an exact chronological account of events, and of the circumſtances and condition of mankind, (as far as relates to the parts of the world where the doctrines of Chriſtianity have been firſt made known,) from the time of the prophecy to the final completion of all things on the ſecond coming of* OUR LORD. For, as has been admirably obſerved, by that moſt learned Divine and excellent Critic the Biſhop of Worceſter, (who, with great propriety, *firſt* of all others, undertook to begin the preaching of the Lectures on the Divine Prophecies,) *the ſpirit of prophecy is the teſtimony of Jeſus.*

Ch. vi. ver. 5, 6.

5. Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγῖδα, ἤκουσα τοῦ τρίτου ζώου λέγοντος· Ἔρχου καὶ βλέπε. Καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, 377.
καὶ ὁ καθήμενος ἐπ' αὐτὸν, ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

6. Καὶ

6. Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν· Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

5. *And when he had opened the third ſeal, I heard the third living animal ſaying, Come and ſee. And I ſaw, and behold a black horſe, and he that ſat on him, having* [*an inſtrument that might be taken either for a yoke for oxen, or*] *a balance for weighing in his hand.*

6. *And I heard a voice, in the midſt of the four living animals, ſaying, A meaſure of wheat for a penny, and three meaſures of barley for a penny*; AND WITH REGARD TO THE WINE, AND WITH REGARD TO THE OIL, DO NOTHING UNJUST.

I cannot but preſume to think, that the laſt words of theſe verſes, (if we duly attend to the nature of the Greek idiom,) may with much more propriety be tranſlated in the manner I have here rendered them, than as we find them at preſent in our Engliſh verſion. And, inaſmuch as ζυγὸν, which ever way it be tranſlated, becomes an *emblem* of *the reſtraint of brutal ferocity*, and of *maintaining*

ing order, and of promoting by equity the welfare of mankind, this whole emblematical image is moſt clearly deſcriptive of a period wherein juſtice and good laws ſhould in an eſpecial manner prevail.

And there was but *one* ſuch period, during the continuance of the Pagan Roman empire, *after* the time of the prophecy.

During a reign of twenty-three years, *Antoninus Pius*, who ſucceeded *Adrian*, did no one an injury; was always ready to hear complaints, and afford redreſs; moderated the tributes, and ſtrictly enjoined his collectors to 378.
gather them without ſeverity or oppreſſion. He engaged in *no* war; and gave many inſtances of exemplary equity.

During a great famine, moreover, he procured corn from the diſtant provinces, and made a careful diſtribution of it.

His ſucceſſor, *Marcus Aurelius*, was no leſs famous for JUSTICE and Humanity. He even ſold his immenſely magnificent plate, to ſupport an unavoidable war againſt the *Marcomanni*, that he might not burthen his ſubjects.

In his time alſo was a great famine; and

he again, like *Antoninus*, procured and diſtributed corn with great care.

Such as *theſe* were the only characteriſtick events of theſe two reigns. Can we then doubt whether the emblems of this Seal ought to be applied to a period between the year 138 and 168? Or, indeed, whether it be not impoſſible to apply them, taken all together, to any other*?

* The Author of theſe pages might very eaſily, from his common reading, have made a great diſplay of pretended and uſeleſs learning, in the notes to *this* part of his preſent publication, relating to theſe hiſtorical prophecies; but as that, by the citation of many authors, (ſome of whom are of the utmoſt veracity, and to be *thoroughly* approved; and others of whom are to be read with caution, and to be approved only as far as their teſtimony, from *concurrent* circumſtances, appears to be unqueſtionably true;) would occaſion perplexity, and as his citing *all* thoſe that might, and that perhaps ought to be cited (if any are cited at all,) would ſwell the page unneceſſarily, he has thought it ſufficient to relate *plain poſitive facts*, and to appeal to *all* hiſtory for the confirmation thereof; wiſhing to have the *utmoſt* enquiry made, as in ſeveral reſpects he has ventured to differ from other Commentators in the interpretation of the emblems; and being *well* aſſured, that the more enquiry is fairly and largely made, the more the account he has given throughout will be underſtood to be founded *in truth*, and conſiſtent with the moſt poſitive *facts*.

The

The events under the Fourth Seal are no 379.
leſs peculiar.

Ch. vi. ver. 7, 8.

7. Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος· Ἔρχου καὶ βλέπε.

8. Καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος· καὶ ὁ Ἅδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτεῖναι, ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

7. *And when he had opened the fourth ſeal, I heard the voice of the fourth living animal ſaying, Come and ſee.*

8. *And I ſaw; and behold a pale horſe! and he that ſat upon him had for his name* DEATH. *And* Ἅδης [*the inviſible ſtate, or hell,*] *followed with him. And there was given to him power to ſlay, upon the fourth part of the earth, with* THE SWORD, *and with famine, and with death* [*i. e. peſtilence*], *and with the wild beaſts of the earth.*

It is worthy to be remarked, with what accuracy the word ῥομφαία is uſed here to denote the *ſlaughtering ſword*, in contradiſtinction to μαχαίρα μεγάλη, which is uſed to denote the *great ſword of juſtice* in the account of the ſecond ſeal; which diſtinction is preſerved in the Alexandrian Manuſcript.

And to underſtand the explanation of the whole emblem, we ſcarce need do any thing more than purſue the thread of the Roman hiſtory.

In the year 168, a moſt horrible plague was brought into Europe, by the army of *Verus*, which raged throughout the empire,
380. during all the latter part of the reign of *Aurelius*, inſomuch that the emperor himſelf at laſt died of it in 181; and it moreover continued to rage in the reign of *Commodus*. This was followed by a moſt grievous famine. And at the ſame time *Commodus* filled Rome, and alſo the whole empire, with moſt wanton and moſt horrible cruelties and maſſacres.

Another plague followed quick in 187, which raged for three years. And this again was attended by another famine, during which there was no ſort of relief by any due *procuration* of corn; whereas ſuch relief had been

uſually

uſually given on ſuch occaſions before this *period*.

Then followed a ſcene of continual ſlaughter, and murders, in the times of *Didius Julianus*, and *Severus*; the latter of whom was moſt remarkable for his cruelties in Gaul, and for his maſſacres at Rome.

To theſe ſucceeded the reign of *Caracalla*, whoſe hiſtory, with all the horrible circumſtances attending it, is well known; and afterwards that of *Heliogabalus*, who practiſed cruelties merely for diverſion, and murdered the inhabitants of whole cities in cold blood.

And although there was a ſhort intermiſſion during the reign of *Alexander Severus*, yet the cruelties of *Maximus*, and the continuance of murders, and of the deſtruction of mankind, till the time of *Philip*, finiſh the ſad tale; and a ſeries of horrible events ſtrongly marks, and is characteriſtick of, this whole period.

It was therefore, truly, *the reign of* DEATH, in its moſt ghaſtly forms, more than any other period whatever. For, although in other periods there were at different times plagues and maſſacres, yet in none elſe were they ſo inceſſant and continual, and ſo ſingularly the *characteriſtick* marks of the times, as from 168

to 244; during which there was little elſe
381. worth notice in the principal part of the Roman empire, which might well be called the *fourth* part of the earth;—as *the whole empire* is in other paſſages of Scripture called the *third part*.

The next Seal opens a *peculiar* ſcene of religious perſecution; and *of perſecution alone*.

Ch. vi. ver. 9, 10, 11.

9. Καὶ ὅτε ἤνοιξε τὴν πέμπλην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον· καὶ ἔκραξαν φωνῇ μεγάλῃ, λέγοντες·

10. Ἕως πότε ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινὸς, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;

11. Καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολὴ λευκὴ, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρὸν, ἕως πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτέννεσθαι ὡς καὶ αὐτοί.

9. *And*

9. *And when he had opened the fifth ſeal, I ſaw* [*at a great depth*] *under the altar of burnt offerings, the ſouls of thoſe who had been* [*ſacrificed, and*] *ſlain, becauſe of the Word of God, and becauſe of the teſtimony which they bore.*

10. *And they cried with a great voice, ſaying: How long, O Lord the Ruler, holy and true, doſt Thou forbear to judge and to avenge our blood on thoſe that dwell on the earth?*

11. *And there was given to every one of them a white robe; and it was ſaid unto them, that they ſhould reſt yet a little time, till that their fellow-ſervants and their brethren ſhould be compleated,* [*or have their number compleated,*] *who were to be ſlain as they alſo had been.* 382.

In order of time, and in the regular courſe of hiſtory, this emblematical ſcenery relates to the *eighth* perſecution under *Decius*, *Gallus*, and *Valerian*; the period of whoſe reigns was remarkable for little elſe than the fury and continuance of *religious perſecution*: and yet as it was not the *firſt* perſecution, neither was it the *laſt*: for an horrible one, *the tenth*, was *afterwards* to ſucceed, which is *here* moſt plainly foretold, as well as that there ſhould be *others* in different ages beſides it. This is

plainly implied, by the declaration, that they ſhould wait, *clad in glory*, till the number of their brethren ſhould be *fulfilled*. But it is to be obſerved, that all the *ſubſequent* perſecutions, as well as the *preceding* ones, came in æras diſtinguiſhed by *other* much more *characteriſtick* and peculiarly ſtriking events; whereas there was little elſe to mark or diſtinguiſh the period from 249 to 260, than this moſt remarkable completion of our Lord's words, that *his diſciples ſhould be hated of all men for* HIS NAME'S SAKE *.

Ch. vi. ver. 12—17.

12. Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην· καὶ [ἰδὲ] σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα.

383. 13. Καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς, ὑπὸ μεγάλου ἀνέμου σειομένη.

14. Καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον

* Matthew, ch. x. ver. 22. Mark, ch. xiii. ver. 13. Luke, ch. xxi. ver. 17. Matthew, ch. xxiv. ver. 9.

εἰλισ-

εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

15. Καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ χιλίαρχοι, καὶ οἱ πλούσιοι, καὶ οἱ ἰσχυροὶ, καὶ πᾶς δοῦλος, καὶ [πᾶς] ἐλεύθερος, ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων.

16. Καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις· Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου.

17. Ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ· καὶ τίς δύναται σταθῆναι;

12. *And I saw, when he had opened the sixth seal, and behold there was a great earthquake, [or shaking;] and the sun became black as sackcloth, and the moon became like blood.*

13. *And the stars of the heaven fell to the earth, as a fig-tree sheddeth its immature fruit when shaken with a great wind.*

14. *And the heaven departed as a [roll of a] book, rolling up [rapidly] together; and every mountain and island were moved out of their places.*

15. *And*

15. *And the kings of the earth, and the great men, and the chief captains, and the rich men, and the powerful men, and every ſervant and every free man, concealed themſelves in dens, and amongſt the rocks of the mountains.*

16. *And ſaid to the mountains and to the rocks, Fall over us, and conceal us from the preſence of Him that ſits upon the Throne, and from the wrath of the Lamb.*

384 17. *For the great day of his wrath is come, and who has power to ſtand?*

Nothing can be more clear, both from the deſcriptions going before, and from thoſe following after, than that the whole prophetical deſcription, in theſe verſes, was deſigned to be merely *emblematical*; and not (like the deſcription given by our Lord, or by St. Peter, of the Day of Judgement,) a deſcription of any phænomena or appearances that were really to happen in the heaven, or in the natural world.

It is alſo plain that by the Great Day of Wrath cannot be meant the *Laſt Day*, becauſe by far the greater part of the whole prophecy was to be fulfilled even *after this day of wrath* was paſt.

By

By the earthquake, or ſhaking, therefore, muſt needs be meant (as in ſome other parts of Divine Prophecy) *a ſhaking of the form of government, and ſtate of things in the world.* And by the darkening of the ſun and moon could only be meant the deſtroying all the ſplendor of the *then* ruling powers; and by the ſtars falling to the earth, the utter degradation of thoſe *then* in authority, that is, of all *Pagan rulers*, and of all the influence of idolatry. Conſiſtently with which interpretation, by the departing of the heavens, like a ſcroll of parchment running up together again when left to itſelf after it has been opened and unrolled to be read, muſt be meant plainly the haſty remove, and laying aſide of the whole ſyſtem of government, both in ſpiritual and temporal matters, that had, till that time, prevailed upon the face of the earth.

No images could be better adapted to deſcribe *moſt exactly* the great change and the events which happened in the world in the period immediately ſucceeding the days of perſecution juſt mentioned. A *change of all the powers in being* was the moſt characteriſtick 385.
mark of the age from 260 to 312.

For, from the time of the ſetting up the

thirty

thirty tyrants, to the time of *Conſtantine*, (excepting only the ſhort reign of *Aurelian*,) the empire was continually *ſhaken*, and torn, and gradually diſmembered by civil wars: and there was no bright ſun or moon in it, no *One* great ruling potentate, as in the ages preceding; but it became a prey, and was plundered in every part, by the *Goths*, the *Scythians*, and other barbarous nations. The whole period was remarkable only for the expiring pangs and ſtruggles of Pagan tyranny.

And at the ſame time, (as if it were on purpoſe to turn the attention of mankind to apply this preciſe part of this prophecy to thoſe very days,) in the beginning of them, in the year 262, moſt parts of the empire were viſited with a moſt grievous peſtilence and famine, attended with *dreadful earthquakes*, ſurpriſing darkneſs, and ſtrange lightnings; by all which many periſhed. There was an accumulation alſo of other dire calamities and ſhakings; amongſt which, the ſea overflowed and drowned whole countries.

In the concluſion the Pagan empire ceaſed: and thoſe who had ſupported its dominion loſt all power and authority, and were *caſt down*;

down; and the whole form of government was changed.

And (what has been but little attended to) inſtead of the eſtabliſhment of that noble ſyſtem of Chriſtian government, which we have reaſon to hope for *at laſt;* a foundation even for the greateſt corruption of Chriſtianity was laid. In *conſiſtency* with which circumſtance, it is very remarkable, that there is nothing pleaſant, or glorious, in the emblems made uſe of in this part of the prophecy; as there moſt undoubtedly would have been, had the prediction related to any events that might 386.
juſtly be conſidered as producing an *effectual* eſtabliſhment of *pure Chriſtianity*, or what could be at all deemed a ſolid foundation of exultation or triumph to the Chriſtian cauſe. This period was ſolely, in all reſpects, and in all its real remote conſequences, a *day of wrath;* although it gave a ſpace of *reſt* to the Church, and an opportunity for many ſincere perſons, in private, to embrace the ſound and pure principles of the Goſpel.

The opening of the Seventh Seal, it being the laſt, moſt manifeſtly opened the whole roll, or book; and permitted all that remained therein to be unfolded to the eye. And,

therefore, it muſt have, for the ſubject of the deſcription contained therein, *all the reſt* of the prophecy;—that is, the contents of the whole book.

It muſt, therefore, neceſſarily comprehend both the events deſcribed on the ſounding of the Seven Trumpets, with the whole period of time which they required; and alſo the events deſcribed *in the whole Appendix, or little additional Book:* and, amongſt the reſt of *them*, thoſe which were to take place on the pouring out of the Seven Vials; with the ſpace of time required for their accompliſhment.

And whereas, on the ſounding of the *Seventh* Trumpet, *all was to be finiſhed and compleated**, it is moſt manifeſt that no ſpace of time could be left, *after that*, for the accompliſhment of any events whatever deſcribed on the pouring out of the *ſeven vials:* whence it appears, that theſe events muſt be *contemporary* with *ſome part* of the events deſcribed as to happen on the ſounding of the ſeven trumpets; and that therefore they are, for that reaſon obviouſly, related in a little Book, or Ap-
387. pendix, by themſelves; which Appendix, it is clear, contained the hiſtory of what was to

* Revelations, ch. x. ver. 7.

take

take place, more eſpecially in the *weſtern* part of what had been the great Roman empire; as the trumpets were moſt manifeſtly deſigned to follow, by their emblematical effects, the great head of that empire; and to purſue its hiſtory, and its fate finally, in the *Eaſt*.

Having premiſed this, I ſhall only juſt obſerve, that the *ſilence* deſcribed * as taking place for *half an hour*, on opening the *Seventh Seal*, moſt clearly denotes that there was to be an interval of peace and quiet, without any remarkable events, for a certain ſpace of time denoted by the prophetical *half-hour*, before the calamities to be deſcribed under the Trumpets could have their firſt commencement.

Now let us ſee whether the *Trumpets* are not *as characteriſtically* deſcriptive of ſeveral *diſtinct periods* as the *Seals*; of periods which cannot be miſtaken one for another; and of periods containing events *ſo peculiar*, that the emblems relating to them can hardly, with any the leaſt degree of propriety, be applied to any *other* age or ages of the world whatever; or at leaſt to any age wherein they can

* Revelations, ch. viii. ver. 1.

be

be made to mark out, in *ſo ſtriking a manner*, the true, and peculiar, and moſt important *outlines of its hiſtory*, and the *complexion* of the times.

The ſilence for *half an hour* ſeems moſt plainly, if we conſult the beſt hiſtorians, to have continued for twenty-five years preciſely, from 312 to 337; and *then* began the ſtorm of hail.

388. Revelations, ch. viii. ver. 7.

Καὶ ὁ πρῶτος [ἄγγελος] ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

And the firſt Angel ſounded; and there was hail and fire mingled with blood; and it was caſt upon the earth, and the third part of the earth was burned, and the third part of the trees was burned, and every green herb was burned.

In the year 312 the empire was eſtabliſhed in peace under *Conſtantine*; and a ſcene of tranquillity, and of glory and proſperity, enſued

ſued, till his death in 337*. And then firſt began to be effectually renewed, with accumulated force, all the calamities of war and bloodſhed,

On

* This remarkable pauſe and ſilence, declared to be for exactly the ſpace of *half an hour*, being moſt certainly ſufficiently defined and determined by hiſtorical events; and appearing to be, in reality, for a ſpace preciſely of *twenty-five years*; it ſeems to explain to us, in a conſiderable degree, what is meant by the *great prophetical hour* which is ſometimes alluded to; namely, that it is a ſpace of *fifty years*. And if that be the caſe, then the *great prophetical day* (to be eſtimated in its duration from hence) is twelve hundred years, in thoſe inſtances where a day is not (according to the more uſual prophetical eſtimation) declared to be put only for a year.

And if ſo, then, whereas our Lord was *three* days in the ſtate of death, in conſequence of the deſtruction of the *Temple of His Body* by the Jews; after which he roſe again:—and whereas there are alſo ſufficient reaſons to lead us to conſider *theſe three days* (ſpoken of by Him beforehand) in an *allegorical* light, (as the ſpace of time to intervene between His firſt coming on earth and His ſecond appearance,) we may perhaps juſtly conclude, He is to be *three great prophetical days*, in like manner and proportion of time, abſent from the earth, after the deſtruction of his firſt earthly glory by the Jews, before He appears again in *full glory*, to rebuild what they for a time demoliſhed; even His holy temple on earth:—and that He is, after *that* period of time, to return again, *to reſtore all things*; (conſiſtently with every prediction con- 389.

389. On the death of Conſtantine the Great, an irruption of the Perſians took place immediately,

cerning Him;) and to perfect *that glorious ſcene*, for the ſake of *which* there is reaſon to believe all things on earth were originally created.

We have therefore, probably, no ſlight grounds, but even very ſtrong reaſon, to look for His bleſſed coming again, *on the dawn* of the *third* great prophetical day; that is, between the years 1900 and 2000. But with reſpect to this matter, I deſire to be underſtood to ſpeak with all fear and reverence, and as not preſuming to predict any thing.

As, however, we know that our moſt bleſſed Lord and Deliverer, when he had deſcended on earth, and had taken fleſh and blood upon Him, was crucified and ſlain, and died exactly at the *ninth* hour * of the *firſt* of the three days, (of which we ſhould ſcarcely have been ſo minutely and *particularly* informed, but for particular reaſons;) we from thence know that he remained, in reality, in a ſtate of *death*, only from three o'clock in the afternoon of the firſt day, till twelve at night of that firſt day, (reckoning according to our computation,) i. e. nine hours; and then the whole *twenty-four hours* of the next day, the ſecond; and then a part of the dawn of the third, which (conſidering the time of the ſun riſing in Paleſtine in the
390. month in which our Lord ſuffered,) could not be more than ſix hours, if ſo much. Our Lord therefore was abſent in all only thirty-nine hours at moſt; which amounts *allegorically* (according to the computation now adopted from

* See Mark, ch. xv. ver. 33, 37. Luke, ch. xxiii. ver. 44, 46.

diately, with great fury, in the very beginning of 338. This was followed by a disagreement

from the hint given to us in this divine prophecy) to about nineteen hundred and fifty years at moſt. To which if we add the years of our Lord's life on earth before His ſuffering, it makes about nineteen hundred and eighty odd years.

I do not preſume, on this tremendous ſubject, to conclude any thing poſitively, nor as venturing at all to predict. But, poſſibly, there are *thoſe* to be born into the world, in the next century, who may take up the words of the Holy Pſalmiſt in their moſt literal ſenſe:

Pſalm cxviii. ver. 17.

Οὐκ ἀποθανοῦμαι, ἀλλὰ ζήσομαι,
Καὶ ἐκδιηγήσομαι τὰ ἔργα Κυρίου.

I ſhall not die, but live,
And declare the works of the Lord.

If any ſhould wiſh to purſue this enquiry, and theſe reflections, ſtill more minutely and cloſely, they will find that our Lord was crucified on Friday the 3d of April, at 12 o'clock; for this was the only *Friday* on which a Paſſover full moon fell for many years *; and that He died at three o'clock in the afternoon, (the *ninth* Jewiſh hour of the day;) and that He roſe again, *as it began to be light*, on the 5th: and at Jeruſalem the ſun roſe that day a quarter of an hour before ſix; and therefore our Lord 391.
muſt have riſen about five, or a quarter after: then 9+24+5° is equal to 38 hours; which, if we apply the ſum,

* Ferguſon's Aſtronomy, p. 376. 8vo.

agreement between his ſucceſſors, and by the death of Conſtantine one of his ſons: and then

ſum, according to the light here afforded us, to *great prophetical hours*, is 1900 years; and if to this we add the years of our Lord's firſt continuance on earth, it makes the ſum amount to between 1930 and 1940 years.

And whilſt, with awful dread and hope, we look forward to the accompliſhment of the divine words ſpoken by our Lord concerning His *ſecond* coming, and the perfecting of the ſtate of mankind; it is wonderful how all the notices concerning this matter, that have been given from the earlieſt ages, do coincide!

For, even in the firſt promiſe made to Abraham concerning the gift of the *promiſed land* to *him* and his *poſterity*, we find, if it be conſidered as relating conjointly to the reſtoration of the Jews, and the beginning of the reſurrection at the ſecond coming of our Lord, which St. Paul leads us to conſider as *the real great accompliſhment*; that of Joſhua's entering Canaan being only a typical and partial one*: I ſay, if we conſider it as relating to the *time* of the reſtoration of the Jews, and the beginning of the reſurrection, and our Lord's ſecond coming; there is a ſurpriſing coincidence again, as to the time fixed for thoſe events ſo foretold to Abram, with this continuance of our Lord's body in the grave, and with the times fixed by Daniel and St. John, and with the words ſpoken by our Lord concerning *the true building up again of His temple.*

For, at the time when Abraham ſaw the tremendous viſion concerning this matter, (it being ſo ſoon after the Flood,)

* Rom. ch. xi. throughout. Heb. ch. xi. ver. 13.

then enſued the murder of Conſtans; and alſo the invaſion of the empire by the Franks and Saxons:

Flood,) it could not but be well remembered and known 392.
that the original age of the life of man upon earth was about a *thouſand years*: and therefore γενεὰ, *a generation*, might very well be underſtood, at that time, to mean, *prophetically*, a thouſand years; and eſpecially as Shem, an antediluvian patriarch, was actually *ſtill living* on earth, even when this divine viſion was vouchſafed.

And if γενεὰ, *a generation*, in this inſtance was underſtood by Abraham to mean *a thouſand years*, then even *the very end of the fourth generation*, from the time of the viſion, brings us down only to the year 2080; and therefore IN *the fourth generation* is ſomewhere about the times alluded to by thoſe prophecies, which ſeem to terminate between the years 1800 and 2000.

The prophecy delivered to Abraham, as it is one of the firſt, is one of the moſt ſublime and awful of all thoſe contained in the Holy Scriptures; and ſeems clearly to have a more important intent than *that* accompliſhment of it which related merely to what is now long ſince paſt, the temporal ſtate of the Jews in the land of Paleſtine.

Geneſis, ch. xv. ver. 12—20.

12. Περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν τῷ Ἄβραμ, καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ.

13. Καὶ ἐρρέθη πρὸς Ἄβραμ· Γινώσκων γνῶθι ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ, καὶ κακώσουσιν αὐτὸ, καὶ δουλώσουσιν αὐτὸ, καὶ ταπεινώσουσιν αὐτὸ τετρακόσια ἔτη.

14. Τὸ δὲ ἔθνος ᾧ ἐὰν δουλεύσωσιν, κρινῶ ἐγώ· μετὰ δὲ ταῦτα ἐξελεύσονται ὧδε μετὰ ἀποσκευῆς πολλῆς.

 15. Σὺ

390. Saxons; and moreover, a perſecution of Chriſtians by Chriſtians; and ſuch an inundation

393. 15. Σὺ δὲ ἀπελεύσῃ πρὸς τοὺς πατέρας σε μετ' εἰρήνης, ταφεὶς ἐν γήρει καλῷ.

16. Τετάρτῃ δὲ γενεᾷ ἀποσραφήσονται ὧδε· ἕπω γὰρ ἀναπεπλήρωνται αἱ ἁμαρτίαι τῶν Ἀμορραίων ἕως τοῦ νῦν.

17. Ἐπεὶ δὲ ἐγένετο ὁ ἥλιος πρὸς δυσμαῖς, φλὸξ ἐγένετο· καὶ ἰδοὺ κλίβανος καπνιζόμενος, καὶ λαμπάδες πυρὸς, αἳ διῆλθον ἀνὰ μέσον τῶν διχοτομημάτων τούτων.

18. Ἐν τῇ ἡμέρᾳ ἐκείνῃ διέθετο Κύριος τῷ Ἀβραμ διαθήκην, λέγων· Τῷ σπέρματί σε δώσω τὴν γῆν ταύτην ἀπὸ τοῦ ποταμοῦ Αἰγύπτου ἕως τοῦ ποταμοῦ τοῦ μεγάλου Εὐφράτου·

19. τὸν Κεναίους, καὶ τοὺς Κενεζαίους, καὶ τοὺς Κεδμωναίους,

20. καὶ τοὺς Χετταίους, καὶ τοὺς Φερεζαίους, καὶ τοὺς Ῥαφαεὶν, καὶ τοὺς Ἀμορραίους, καὶ τοὺς Χαναναίους, [καὶ τοὺς Εὐαίους,] καὶ τοὺς Γεργεσαίους, καὶ τοὺς Ἰεβουσαίους.

12. *And when the ſun was going down, Abram was ſeized with ecſtacy,* [*and fell into a trance;*] *and lo a great horror of darkneſs fell upon him!*

13. *And it was ſaid to Abram, Know, apprehending it* [*with due attention*], *that thy ſeed ſhall be a ſojourner in a land that is not theirs; and they ſhall afflict* [*thy ſeed*], *and* [*thoſe of thy ſeed*] *ſhall ſerve them, and they ſhall humble them four hundred years.*

14. *But the nation to which they ſhall be in ſervitude, I will judge. And after theſe things they ſhall come out hither, with much ſubſtance* [*and ſpoil*].

15. *And as for thee, thou ſhalt depart to thy fathers, in peace, buried in a good old age.*

16. *And* IN THE FOURTH GENERATION *they ſhall be*

RETURNED

dation of barbarous invaders, on all ſides, as in every prophetical ſenſe truly reſembled *a ſtorm of hail, mingled with fire and blood.*

For

RETURNED * *hither again: for the ſins of the Amorraiοi* † 394.
are not yet fully accumulated.

17. *And when the ſun was quite ſet, there was a flame; and behold a ſmoking furnace, and lamps of fire, which paſſed in the midſt* [*between*] *thoſe divided pieces.*

18. *In that day the Lord eſtabliſhed a covenant with Abram, ſaying: To thy ſeed will I give the land, from the river of Egypt, even to the great river the Euphrates:*

19. *The Kenites, and the Kenizzites, and the Kadmonites;*

20. *And the Hittites, and the Perizzites, and the Rephaims, and the Amorites,* [*the Amorraiοi,*] *and the Canaanites,* [*and the Hivites*‡,] *and the Girgaſhites, and the Jebuſites.*

The repetition of the mention of a deliverance, and *return*, in ver. 16, after what was ſaid in ver. 14, ſeems to indicate

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* There ſeems here to be plainly implied a denunciation of a further and greater captivity of the Jews by the Gentiles, and by thoſe who would reſiſt the truth.

† The derivation of *this word* may be an object of attention to ſome curious perſons: it leaves room for much ſpeculation concerning the *typical meaning*.

‡ That the word here found in the tranſlation of the LXX means the *Hivites*, although the mention of them is omitted in our verſion, and that they were not the ſame people with the *Hittites*, is obvious from Exod. ch. xxiii. ver. 28. ch. xxxiii. ver. 2. and ch. xxxiv. ver. 11.

For the empire was, as it were in an inſtant, invaded on *all parts*; which attack continued,

indicate that *it* relates to a ſecond and final return. And I cannot conclude without remarking, that the *darkneſs and horror*, which fell upon Abraham during this viſion, ſeem to be typical of the ſtate of darkneſs in which both the Jews and the bulk of mankind ſhould continue till the full performance of the promiſe: and that the declaration to him, *that he ſhould ſleep with his fathers*, (whilſt yet the promiſe of the land (ver. 7.) *was to* HIM HIMSELF, as well as to his poſterity,) ſeems to be added on purpoſe to lead us to expect a greater and more perfect final accompliſhment, than merely that of the Jews' firſt poſſeſſion of the land of Canaan under Joſhua.

It was admirably well intimated by the celebrated Monſ. Paſcal, that the prophets have interwoven *particular* prophecies concerning the earlier ſtate and condition of the Iſraelites, with thoſe greater and more general prophecies *concerning the times of the Meſſias*; that neither the prophecies concerning the Meſſias ſhould be without their *proof* in the intermediate ſpace of time, nor the
395. particular prophecies without their fruit. For, indeed, the *particular* event, in the Jewiſh nation, which every ſuch *double* prophecy foretold, was rather merely, in the firſt inſtance, to confirm the truth of the prophecy, than the end and deſign of it. It was merely in order that the Jews, ſeeing the *firſt* and inferior meaning of the prophecy ſo fulfilled, might not doubt of the truth of the other and more important accompliſhment, which was to take place only at the remote diſtance of many ages.

And it is ſurely a remark moſt judiciouſly introduced by Mr.

continued, almoſt without interruption, till the *latter* end of the reign of Theodoſius. 391.

The

Mr. Eyre *, " that the covenant made by Almighty God " with Abraham, Iſaac, and Jacob, (Geneſis, ch. xiii. " ver. 15. ch. xv. ver. 7. and ch. xvii. ver. 8. ch. xxvi. " ver. 3. ch. xxxv. ver. 12. and mentioned Exodus, " ch. vi. ver. 4, 8. Deut. ch. i. ver. 8, and ch. xi. ver. 21. " and ch. xxx. ver. 20.) was not to *their ſeed* or *offſprings* " only, but to *themſelves*. And therefore, if Almighty " God makes good to Abraham, Iſaac, and Jacob, this " His covenant, whereby He undertook to be *their God*; " then they muſt needs one day live again to inherit the " promiſed land, which hitherto they have not done. " For the God that thus covenanted with them, cove- " nanted not to make his promiſe good to them *dead*, but " *living*. This is the ſtrength of the divine argument, " and irrefragable."

To all which I cannot but add, that, from the words of St. Paul himſelf, it ſeems moſt clear, both that the Jews, in his days, did not conſider the promiſe as having been made good, or fulfilled, by any poſſeſſion of the promiſed land they had ever had at that time, but expected a more full and literal performance of it; and alſo that they were right, and to be juſtified, in having ſuch an expectation.

For he ſays, in his pleading before Agrippa, 396.

Acts, ch. xxvi. ver. 6, 7.

6. Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ, ἕστηκα κρινόμενος·

7. εἰς

* Obſervations upon the Prophecies, p. 5.

The Franks, the Almans, the Saxons, the Sarmatians, and the Perſians, were inceſſant in their ravages.

They poured in, on all ſides, truly like a ſtorm of hail: they *burnt* and deſtroyed almoſt innumerable cities, and whole countries; they ſhed a dreadful torrent of blood;
392. and they truly deſtroyed *the trees* (i. e. all the real civil improvements already made) in the Roman empire (the *third part* of the world); and burnt up and deſtroyed *the green herb* (i. e. all the beginnings, and, as it were, firſt ſhoots and germination of *further* civilization and improvement of the arts of life, which were beginning to dawn in the world).

7. εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι περὶ ἧς ἐλπίδος ἐγκαλοῦμαί, βασιλεῦ Ἀγρίππα, ὑπὸ [τῶν] Ἰουδαίων.

6. *And now I have ſtood*, and been accuſed, for* THE HOPE OF THE PROMISE MADE OF GOD UNTO OUR FATHERS:

7. *Unto which* [*promiſe*] *our twelve tribes, inſtantly ſerving* [*God*] *day and night,* HOPE TO COME: *on account of which hope, king Agrippa,* [*nevertheleſs*] *I am by the Jews brought to the judgement ſeat.*

* Theſe words plainly refer to his former *hearings* before the Council, and before Felix, and before Feſtus.

This

This period continued from about 337 to 394.

Then followed another continued ſcene of devaſtation, but with very different characteriſtick marks; as it proceeded not from *foreign* enemies, but from thoſe engrafted in the heart of the empire. 393.

And the images made uſe of to deſcribe it are ſuch, that if any one ſhould attempt, either erroneouſly, or maliciouſly, to apply theſe emblems to other times, to which they do not belong, the attempt would be without ſucceſs, and either the miſtake or the perverſion muſt ſoon be detected. 394.

Ch. viii. ver. 8, 9. 395.

8. Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θαλασσαν, καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης, αἷμα.

8. *And the ſecond Angel ſounded: and, as it were, a great mountain burning with fire was caſt into the ſea; and the third part of the ſea became blood.* 396.

9. Καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν

τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς· καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

9. *And the third part of created beings in the sea, such as had spirits,* [*or life,*] *died; and the third part of ships were corrupted and spoiled.*

The sea, or waters, (as the holy Angel himself explains the emblem, ch. xvii. ver. 15.) signifies the body of the common people, or multitudes of people upon earth; and there-
397. fore the third part of the sea is the third part of the people upon earth, or the people of the Roman empire, (which comprised about the third part of the earth.)

A mountain, then, *burning with fire being cast into the sea*, may very properly be used as an emblem of a vast mass of barbarous, fierce, and warlike Goths, burning with fury, being intimately blended and mixed with the common soldiers and multitude of the Roman armies, as we know was the case when the troops of the one were, about the year 394, consolidated and embodied with the other.

The Goths, under *Alaric*, were intimately mixed and consolidated with the troops and armies of the empire, and continued in the

Roman

Roman ſervice for ſome years: but at laſt they roſe in ſedition, and turned their arms againſt the Emperor and Rome. They ravaged the country; beſieged Rome twice; and at laſt took and plundered it.

A continued ſcene of deſtruction, bloodſhed, and of ſacking and plundering, was the conſequence of this fiery mountain of monſters being caſt into the ſea, and blended with the Roman armies.

And it is worthy to be remarked, that the the Goths and Hunns were actually *invited*, and induced to make their irruptions, by *Rufinus* the chief miniſter of *Arcadius*, in order to preſerve his aſcendancy and power; and in order to gratify his revenge towards *Eudoxia* the empreſs, and *Eutropius*, on account of his diſappointment in not being able to marry his daughter to the Emperor: and moreover, that *Alaric*, at the time of his revolt, had actually a command in the Roman army; whilſt, at the ſame time, *Stilicho*, the chief miniſter of *Honorius*, was himſelf a Vandal.

The Goths under *Alaric* proclaimed *Attalus* emperor, in the room of *Honorius*: and having continued their ravages for a long

398. courſe of years, left Italy in 412, having drained the country of all its wealth.

The effects of this Trumpet, therefore, continued from 394 to 412.

And I have only to add, that probably as the ſea ſignifies the *body* of the people of the empire, ſo the ſhips ſignify naturally the many cities laid waſte, and corrupted, and ſpoiled, by the Goths.

Ch. viii. ver. 10, 11.

10. Καὶ ὁ τρίτος ἀγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπὰς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς ὑδάτων.

11. Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται Ἄψινθος· καὶ γίνεται τὸ τρίτον τῶν ὑδάτων, εἰς ἄψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

10. *And the third Angel ſounded, and there fell from the heaven a great ſtar burning like a lamp; and it fell upon the third part of the rivers, and upon the fountains of waters.*

11. *And the name of the ſtar is called* [BITTERNESS] *Wormwood; and the third part of the*

the waters became [bitter as] wormwood. And many amongſt men died of the waters, becauſe they were made bitter.

We have here an emblem totally different from the preceding, and that cannot be confounded with them.

No ſtorm of hail, again;—not an irruption of various fierce and barbarous independent nations, or of different clans:—no mountain caſt into the ſea; not a ſcene of miſchief proceeding from a body of barbarians that had 399.
been incorporated with the Roman people and armies:—but *a blazing ſtar*; a comet; a great Potentate, and powerful Prince, deſcending from a far country, with all his train, to ravage the third part of the empire, and *the fountains of waters*, (i. e. the ſtates and cities near the metropolis of Rome:) but who yet, like a comet, ſhould not touch the ſun, that metropolis itſelf, but ſhould go away again *rapidly* as he came.

His name, however, is *Bitterneſs*; for the effect of the evil ſhould be exceeding great.

Perhaps we may venture to affirm, that, from the time of the prophecy, to the end of the

the empire, there was but *one event* that could anſwer this deſcription exactly; and that *one* was peculiar to the period which now ſucceeded, in order of time, on the ſounding of the third Trumpet.

This event was the ravaging of the empire by *Attila* and the Hunns, who came from a far country; and having, under their preceding king, begun to ravage Thrace in 425, and, having laid it waſte, entered other parts of the empire under *Attila* in 441, and took many cities; and in 447 and 448 committed ſtill greater ravages; in 451 deſtroyed all with fire and ſword throughout Germany and Gaul; and at laſt, in 452, entered Italy, and put all to the ſword that fell into their hands: yet at laſt, in 453, left Italy without ever touching Rome; and, departing into Gaul, were there totally defeated by the Alans, and all their glory and greatneſs was totally evaporated and loſt.

To what could this invaſion of this mighty conqueror, to whom the Romans bowed, and of whom they repeatedly endeavoured to purchaſe peace—to what could this be more fitly compared, by any ſpectator at Rome, than to a miſ-

a miſchievous blazing ſtar, approaching the city, and ſpreading terror and deſolation, and then ſuddenly departing and diſappearing?

And it is remarkable, that, beſides this *one* great phænomenon, the principal event of this age was merely the appearance of another, of much the ſame kind, in another part of the the empire; and that was the ravaging of Africa by *Genſeric* and his Vandals, who committed, wherever they came, the moſt aſtoniſhing cruelties. 400.

This ravage was in 430; and was, like that of *Attila*, only ſeen and heard of at a diſtance from Rome. It is true, however, that Genſeric *afterwards* plundered Rome itſelf, into which he had been admitted peaceably, having been invited into Italy by the empreſs Eudoxia. But as this was not done in the courſe of what was really his purſuit, or in the courſe of his conqueſts, it did not alter the more general aſpect of the times; which was marked rather, and defined, by theſe great Commanders making all their principal attacks at a diſtance from Rome.

The depredations of both Hunns and Vandals of a leſſer kind continued till 468; and therefore we may juſtly conclude, the whole

period of the events designed to be marked out by this *third trumpet* to have been from 412 to 468.

And it ought not to be forgotten, that Genseric brought with him, and spread every where, the most pernicious part of what were called the Arian doctrines: the spreading of which, more than ever, was also a remarkable characteristick of this age; and might not improperly be deemed *a bitter ingredient*, in the midst of the rest of the mischief of the times.

There were other events happened in this age; but they were neither of importance enough, nor by any means in their nature such characteristick marks, either of this period, or of any other period, as to be capable of *distinguishing it* properly by its peculiar features, even if one would endeavour to characterize it by any other outlines than those *here* given; so that it is almost impossible to avoid the right application of the *emblem*. Whence we may
401. perceive how far the interpretation of this divine book of prophecy is from being a vain conceit, or mere partial application of the emblems, as some have conceived.

Ch. viii. ver. 12.

12. Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου, καὶ τὸ τρίτον τῆς σελήνης, καὶ τὸ τρίτον τῶν ἀστέρων· ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.

12. *And the fourth Angel ſounded; and the third part of the ſun was ſtricken, and the third part of the moon, and the third part of the ſtars; ſo that their third part was darkened, and the day appeared not* [*as uſual*] *as to one third part of it, and the effect upon the night was ſimilar.*

When the idolatrous Pagan empire was to be totally ſubverted, and another ſubſtituted in the room of it, the emblem uſed to deſcribe the event was, that the ſun became black, as in a total eclipſe; and the moon like unto blood, as in a total eclipſe alſo; and the ſtars fell to the earth. But here the emblem, although ſomewhat of the ſame kind, is yet, in its peculiar circumſtances, very different. The ſun, the moon, and the ſtars

are affected indeed; but not juſt as before. The ſun is not totally eclipſed, neither the moon, nor do the ſtars fall from heaven; but they all *receive a blow*, which affects them as to the third part of their ſplendour. The *third part* of the *ruling powers*, therefore, and the third part only, were to feel the effect of the events to take place on the ſounding of this *fourth* trumpet. And ſo they did: for, in
402. the period immediately ſucceeding that laſt deſcribed, the Weſtern empire, which contained juſt about a third part, in point of extent, of the whole ancient Roman empire, was ſmitten, and annihilated, and was truly no more.

This deſcription, therefore, is as really characteriſtick as the reſt; and cannot be miſtaken, nor applied, with any degree of propriety, to any *other* period of time, than that which exiſted from 468 to 568.

In 468 the blow was firſt ſtruck, and the darkneſs began to come on. The Romans were driven entirely out of their moſt important provinces by the Viſigoths. And *from this time* there was a gradual deſtruction (by degrees which may be traced in all the hiſtories) of the empire and power of Rome, till it was in the end reduced to a poor duke-

dom, tributary even to the city of Ravenna: great convulſions, (the effect of the blow,) and calamities of war, being felt during the whole progreſs of this miſchief.

The Roman empire in the Weſt was entirely put an end to, in 476, by Odoacer, who had been merely a private ſoldier in the guards; and who was ſo ſenſible of the diminiſhed dignity of the empire, (of the effects of the *darkneſs*, whereby the ſun was obſcured,) that he refuſed the *Imperial title*, and only ſuffered himſelf to be proclaimed *King of Italy*.

After this blow the darkneſs remained fixed; and nothing deſerving of any characteriſtick mark at all occurred further in the world, till the appearance of Mahomet in 568.

We have, however, a dreadful prophetical warning; which, as it relates to ſomething *ſtill to come*, deſerves moſt particular notice.

Immediately after the account of the effects of the Fourth Trumpet, follows theſe words:

Ch. viii. ver. 13. 403

Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετω-

μένυ ἐν μεσυρανήμαϊι, λέγοντος φωνῇ μεγάλῃ· Οὐαὶ ἐαὶ ἐαὶ τοῖς κατοικῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

And I ſaw, and I heard a [*wondraus*] *eagle*, flying in the midſt of heaven, ſaying, with a great cry,* Wo, Wo, Wo *to thoſe that dwell upon the earth! becauſe of the remaining ſounds of the Trumpet, of the three Angels who are yet to ſound.*

* The Alexandrian Manuſcript has ἑνὸς ἀετοῦ; and, conſidering that the whole of the figures are *emblematical*, an eagle, *a bird of prey*, may with great propriety be conſidered as proper to denounce *Wo*. But other copies have ἀγγέλου, (according to our tranſlation in the New Teſtament,) which undoubtedly renders the deſcription more ſublime.

However it ought to be remarked, even if we retain the reading of ἀετοῦ, that the annexing ἑνὸς conveys a great degree of *energy* in the expreſſion, ſeeming clearly to imply ſome more aſtoniſhing and dreadful appearance; for it has been remarked by H. Stephens, tom. I. p. 1158, that, *in Teſtamenti Novi ſcriptis εἷς pro τὶς rurſum non eſt*. Therefore ἑνὸς here unqueſtionably ſignifies a *certain* or *extraordinary eagle*; and that there was ſomething peculiar and uncommon in its appearance.

Theſe

Theſe three laſt trumpets were therefore to have even more dreadful effects than any of the preceding; and ſo two of them have already had: for it appears, very obviouſly, that *they* denoted the coming of the *Saracen* and of the *Turkiſh empires*; which *two*, blended at laſt together, utterly deſtroyed the Roman empire in the Eaſt, and were the means of puniſhing the corrupters of the Goſpel of Chriſt in thoſe parts.

The *third* is ſtill to come; and *that*, we 404.
are aſſured, ſhall finiſh the puniſhment of the corrupters of the Goſpel in the Weſt.

And here it would be a great omiſſion not to obſerve, that, as it appears that this laſt and *third Wo* is to be *immediately on the ſounding of the ſeventh and laſt trumpet*; ſo we ſhall find, in conſequence of further enquiry, that the ſounding of the ſeventh trumpet will be *contemporary* with the pouring out of the ſeventh vial.

For, firſt, the kind of events deſcribed under both theſe are in one part preciſely the ſame; namely, *a great and dreadful ſtorm of hail**; which correſponds exactly with the

* See Rev. ch. xi. ver. 19.; ch. xvi. ver. 21.

fearful deſcription of much *tribulation*, which, our Lord ſays in his own prophecy, ſhall precede his *Second Coming* *: an event that, we are every way aſſured, is connected with this cloſe of the prophetical emblems. And further, we are expreſsly told, that in the days of the voice of the *ſeventh Angel*; when he ſhall *begin to ſound*, *all ſhall be finiſhed* †. And, in like manner, at the ſame time we are told ‡, that when the *ſeventh Angel poured out* his vial, there was a great voice out of the temple of heaven, declaring—*it is done*, or completed; which is juſt to the ſame purport with—*all is finiſhed*. Therefore the ſeventh trumpet and ſeventh vial are contemporary; and the other vials muſt of courſe be during ſome of the tranſactions under the other trumpets.

As to the events on the ſounding the *fifth* and the *ſixth* trumpets, they have been ſo fully, ſo exactly, and ſo admirably well explained, by the learned and excellent Biſhop

* Matthew, ch. xxiv. ver. 29, 30. Mark, ch. xiii. ver. 24, 26. Luke, ch. xxi. ver. 25, 26. And ſee in the preceeding pages Vol. I. p. 391, 403.—Quarto Edit. 263, 271.

† Rev. ch. x. ver. 7. ‡ Rev. ch. xvi. ver. 17.

Newton, that I ſhall only venture to add a few general remarks, and to point out a very few more ſtriking and additional circumſtances. 405.

Ch. ix. ver. 1—12.

1. Καὶ ὁ πέμπ]ος ἄγ]ελος ἐσάλπισε, κ᾽ εἶδον ἀς́ερα ἐκ τῦ ὐρανῦ πεπ]ωκότα εἰς τὴν γῆν, κ᾽ ἐδόθη αὐτῷ ἡ κλεῖς τῦ φρέατος τῆς ἀβύσσυ.

2. Καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσυ· κ᾽ ἀνέβη καπνὸς ἐκ τῦ φρέατος ὡς καπνὸς καμίνυ μεγάλης· κ᾽ ἐσκοτίσθη ὁ ἥλιος κ᾽ ὁ ἀὴρ ἐκ τῦ καπνῦ τῦ φρέατος.

3. Καὶ ἐκ τῦ καπνῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξυσία, ὡς ἔχυσιν ἐξυσίαν οἱ σκορπίοι τῆς γῆς.

4. Καὶ ἐῤῥέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, ὐδὲ πᾶν χλωρὸν, ὐδὲ πᾶν δένδρον· εἰ μὴ τὺς ἀνθρώπυς [μόνυς] οἵτινες ὐκ ἔχυσι τὴν σφραγῖδα τῦ Θεῦ ἐπὶ τῶν μ]ώπων αὐτῶν.

5. Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκ]είνωσιν αὐτὺς, ἀλλ᾽ ἵνα βασανισθῶσι μῆνας πέντε·

καὶ

καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.

6. Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάναλον, καὶ οὐ μὴ εὑρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν.

7. Καὶ τὰ ὁμοιώμαλα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων·

406. 8. καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόνλες αὐτῶν ὡς λεόνλων ἦσαν·

9. καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πλερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον·

10. καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα καὶ ἐν ταῖς οὐραῖς αὐτῶν [καὶ] ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε·

11. καὶ ἔχουσιν ἐφ' αὐτῶν βασιλέα τὸν ἄγγελον

ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδών, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

12. Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα.

1. *And the fifth Angel ſounded. And I ſaw a ſtar that had fallen out of heaven to the earth; and to him was given the key of the well of* THE CAVITY WITHOUT BOTTOM.

2. *And he opened the well of* THE CAVITY WITHOUT BOTTOM, *and there aſcended a ſmoke out of the well, as the ſmoke of a great furnace; and the ſun was darkened, and the air, by means of the ſmoke of the well.*

3. *And out of the ſmoke there went forth locuſts upon the earth: and power was given to them, like the power that ſcorpions have upon the earth.*

4. *And it was ſaid unto them, that they ſhould do no injury with regard to the graſs of the earth, nor with regard to any green herb, nor with regard to any tree: only* [*that they ſhould hurt*] *the men alone who have not* 407.
the ſeal of God upon their countenances.

5. *And it was given unto them, that they*

ſhould

ſhould not kill [*even*] THEM: *but that they ſhould be tormented five months; and their torment is like the torment of a ſcorpion, when he ſtrikes a man.*

6. *And in thoſe days men ſhall ſeek death, and ſhall not find it; and ſhall deſire eagerly to die, and death ſhall fly from them.*

7. *And the* [*forms and*] *reſemblances of the locuſts were like horſes prepared for war; and upon their heads as it were a crown like gold; and their countenances like the countenances of men.*

8. *And they had hairs like the hairs of women; and their teeth were like thoſe of lions.*

9. *And they had breaſt-plates, like iron breaſt-plates; and the ſound of their wings was like the ſound of armed chariots of many horſes ruſhing to battle.*

10. *And they had tails like ſcorpions, and ſtings even in their tails; and their power was to injure men five months.*

11. *And they have over them a king, the Angel of the* CAVITY WITHOUT BOTTOM: *his name in Hebrew,* ABADDON; *and in Greek he has his name* APOLLYON [*or Deſtroying*].

12. *The firſt Wo is paſt. Behold there come yet two Woes after theſe things.*

That

That which *firſt* and moſt immediately draws our attention in this long and particular emblematical deſcription, is what hath uſually been tranſlated *the bottomleſs pit*: an expreſſion that has been laughed at by profane ſcoffers. But the original words give a more exact deſcription than is conveyed by *any ſuch words*; and ſuch an one as is very intelligible; whether the whole be merely an emblematical figure, or relates to any thing *real*: for they deſcribe, literally, *a well, or perforation through the earth, leading to a cavity* 408.
without bottom; that is, moſt plainly, down to the inſide of an hollow ſphere; ſuch cavity having truly neither *bottom* nor *top*.

How far this *emblematical figure* is founded on any thing really exiſting within the earth, it is not our buſineſs at preſent to examine: it is ſufficient to ſhew that it is a *rational emblem*, and no ways inconſiſtent or abſurd. And this may very eaſily be done: for, if the interior parts of the earth are hollow, and contain one vaſt priſon, at the centre, ſuch cavity muſt be without bottom; it muſt be literally an ἄβυσσος; every part muſt be a *top* or *covering*: and there is no abſurdity at all in

ſuppoſing

ſuppoſing that ſome perforation may poſſibly lead down to it from the earth's ſurface.

And as ſuch an emblematical figure may be derived from ſomething really exiſting, ſo its *emblematical meaning* may well enough be conceived alſo to imply a confuſed medley and jargon of falſe reaſonings, and erroneous concluſions without foundation; out of the midſt of which the *ſpirit of Mahometiſm* did certainly ariſe, when the Chriſtian world in the Eaſt had ſophiſtically, amidſt the diſputes between the *Arians* and *Athanaſians*, quibbled away all ſolid foundation for reaſoning from the Holy Scriptures, and all good ſenſe.

And as the *ſmoke, coming out of the well*, is a fine alluſion to the burſting forth of a dreadful volcano, and to its *darkening* the air all around; ſo the *principles of Mahometaniſm*, and its doctrines, did burſt forth with fury, and cauſed darkneſs *which might be felt*.

We have, therefore, in the emblematical figures *here* mentioned, on the ſounding of this trumpet, a moſt clear deſcription, in very ſtriking characters, (and which can be applied to no other age of the world,) of what paſſed from 568 to 1281.

A falſe

A falſe religion ſet up by Mahomet, and 409.
the conſequent conqueſts of the Saracens, who gained many crowns, and alſo *boaſted that they always wore crowns*; who wore their hair alſo like women; and who were remarkable for *ſparing* the fruits of the earth in the midſt of their conqueſts and oppreſſions, and even made laws and iſſued out proclamations for this purpoſe; but who yet left the *ſting* and poiſon of their falſe doctrine and erroneous principles every where behind them: all this is exactly pourtrayed in the moſt ſtriking manner.

Their ſting of bigotry and falſe doctrine they carried with them every where, and drew after them as in their tails; and their firſt object always was to ſmite men *therewith*, and to compel them to turn Mahometans for the ſake of eaſe, although they profeſſed not to perſecute.

It is ſtill further remarkable concerning them, that they made *all* their vaſt conqueſts in the ſpace of 150 *years*, or *five prophetical months*; i. e. from 612 to 762; and, *after that*, made no more.

And it is as remarkable that they always

made all their excurſions merely in the ſummer months, as the locuſts do.

Mahomet alſo himſelf might well be compared to *a ſtar that had fallen from heaven*, ſince he really began his attempts for reformation (as far as we can or ought to judge from what we know of him,) with great ſincerity and auſterity at firſt, (however he changed afterwards;) and with ſomething ſo like a *real zeal* for truth, in oppoſition to *idolatry*, and the falſe corruptions of religion in the world, that unleſs we could penetrate into the ſecret receſſes of his heart, we cannot but take it to have been *ſo* in its firſt origin.

In ſhort, if we uſe any degree of candour, we muſt acknowledge, that, in the firſt outſet of life, he appears to have been *a pious and good man*.

410. It deſerves, moreover, to be remembered, that as the emblematical locuſts were to ſpare *the graſs, and green herbs, (or young ſhoots,) and the trees*; and as the Saracens did really obſerve this rule literally, and would never cut down a fruit-tree in any ſiege, or deſtroy the fruits of the earth; ſo, beſides this, although

though they deſtroyed the library at Alexandria, yet they became, in reality, in the end, even the means of *increaſing ſcience*; ſparing and preſerving the knowledge of *mathematics* and *chemiſtry*, and even of logic, and ſaving the works of Ariſtotle. And from the budding and green ſhoots of ſcience, thus preſerved in their empire, was derived almoſt all the learning that grew and proſpered, for ſome ſucceeding centuries, in the world.

Having made theſe ſhort remarks, ſome of which are in addition to what has been ſaid by Biſhop Newton, I ſhould forbear to do juſtice to the light that has been afforded to us, if I were not to add the *original* expoſition of this prophecy, which has been given us by that learned man; and, therefore, I hope it will not be thought an attempt to ſwell theſe pages unneceſſarily, if I add his own words.

" * At the ſounding of the Fifth Trumpet, " (ver. 1, 2, 3.) *a ſtar fallen from heaven*, " meaning

* The inſerting this very long extract, and one other, from the excellent work of Biſhop Newton, may perhaps, at firſt ſight, appear to be an unneceſſary means of in-

" meaning the wicked impoſtor Mohammed,
411. " *opened the bottomleſs pit, and there aroſe a*
" *ſmoke out of the pit, and the ſun and air were*
" *darkened* by it; that is, a falſe religion was
" ſet up, which filled the world with dark-
" neſs and error; and ſwarms of Saracen or
" Arabian *locuſts* overſpread the earth. A
" falſe prophet is very fitly typified by a
" blazing *ſtar* or meteor. The Arabians
" likewiſe are properly compared to *locuſts*,
" not only becauſe numerous armies fre-
" quently are ſo, but alſo becauſe ſwarms of
" locuſts often ariſe from Arabia; and alſo
" becauſe, in the plagues of Egypt, to which

creaſing the number of *pages* in this book, and alſo an unwarrantable liberty taken with regard to the writings of a prior Commentator. But as it is neceſſary, in order to avoid breaking the chain of hiſtory, to give an account of all the events under the Fifth and Sixth Trumpets; and as I cannot but aſſent, in the fulleſt manner, and in almoſt every particular, to the interpretation given by the Biſhop of Briſtol; it is more juſt, and leſs liable to the charge of plagiariſm, to add the whole in his own words, than to give a ſimilar account in any other form. And I alſo the rather add the whole *verbatim*; becauſe, in the following *Section* of this work, I venture to differ materially from the learned Biſhop in another part of his Commentary; and found *my differing from him* upon the conformity of another part of prophecy with all that is here foretold.

" conſtant

" conſtant alluſion is made in theſe Trumpets;
" *the locuſts* (Exod. X. 13.) are *brought by an*
" *eaſt wind*, that is, from Arabia, which lay
" eaſtward of Egypt; and alſo becauſe in the
" Book of Judges (VII. 12.) the people of
" Arabia are compared to *locuſts*, or *graſhop-*
" *pers, for multitude;* for, in the original, the
" word for both is the ſame. As the natural
" locuſts are bred in pits and holes of the
" earth, ſo theſe myſtical locuſts are truly
" *infernal*, and proceed with the ſmoke *from*
" *the bottomleſs pit.* It is too a remarkable
" coincidence, that at this time *the ſun and*
" *the air were* really *darkened:* for we learn
" from an eminent Arabian hiſtorian, that,
" 'in the ſeventeenth year of Heraclius, half
" the body of the ſun was eclipſed; and this
" defect continued from the former Tiſrin to
" Haziran, (that is, from October to June;)
" ſo that only a little of its light appeared.'
" The ſeventeenth year of Heraclius coin- 412.
" cides with the year of Chriſt 626, and with
" the 5th year of the Hegira; and at this
" time Mohammed was training and exerciſ-
" ing his followers in depredations at home,
" to fit and prepare them for greater conqueſts
" abroad.

" *It was commanded them* (ver. 4.) *that they* " *ſhould not hurt the graſs of the earth, neither* " *any green thing, neither any tree*; which " demonſtrates that theſe were not natural, " but ſymbolical locuſts. The like injunc- " tions were given to the Arabian officers " and ſoldiers. When Yezid was marching " with the army to invade Syria, Abubeker " charged him with this among other or- " ders: 'Deſtroy no palm-trees, nor burn " any fields of corn; cut down no fruit-trees, " nor do any miſchief to cattle, only ſuch as " you kill to eat.' Their commiſſion is to " *hurt only thoſe men who have not the ſeal of* " *God in their foreheads*; that is, thoſe who " are not the true ſervants of God, but are " corrupt and idolatrous Chriſtians. Now " from hiſtory it appears evidently, that, in " thoſe countries of Aſia, Africa, and Eu- " rope, where the Saracens extended their " conqueſts, the Chriſtians were generally " guilty of idolatry in the worſhipping of " ſaints, if not of images; and it was the " pretence of Mohammed and his followers " to chaſtiſe them for it, and to re-eſtabliſh " the unity of the Godhead. The parts " which remained the freeſt from the general

" infection

" infection were Savoy, Piedmont, and the
" ſouthern parts of France, which were after-
" wards the nurſeries and habitations of the
" Waldenſes and Albigenſes: and it is very
" memorable, that when the Saracens ap-
" proached theſe parts, they were defeated
" with great ſlaughter, by the famous Charles
" Martel, in ſeveral engagements.

" As they were to hurt only the corrupt
" and idolatrous Chriſtians, ſo theſe (ver. 5,
" 6.) they were not to *kill*, but only to *tor-* 413.
" *ment*, and ſhould bring ſuch calamities upon
" the earth as ſhould make men weary of
" their lives. Not that it could be ſuppoſed
" that the Saracens would not *kill* many
" thouſands in their incurſions: on the con-
" trary, their angel (ver. 11.) hath the name
" of *The Deſtroyer*. They might *kill* them
" as individuals; but ſtill they ſhould not *kill*
" them as a political body, as a ſtate or em-
" pire. They might greatly haraſs and *tor-*
" *ment* both the Greek and the Latin church-
" es; but they ſhould not utterly extirpate
" the one or the other. They beſieged Con-
" ſtantinople, and even plundered Rome;
" but they could not make themſelves maſ-
" ters of either of thoſe capital cities. The

" Greek empire ſuffered moſt from them, as
" it lay neareſt to them. They diſmembered
" it of Syria and Egypt, and ſome other of
" its beſt and richeſt provinces; but they
" were never able to ſubdue and conquer the
" whole. As often as they beſieged Con-
" ſtantinople, they were repulſed and de-
" feated. They attempted it in the reign of
" Conſtantine Pogonatus A. D. 672; but
" their men and ſhips were miſerably de-
" ſtroyed by the ſea-fire invented by Calli-
" nicus, and, after ſeven years fruitleſs pains,
" they were compelled to raiſe the ſiege, and
" to conclude a peace. They attempted it
" again in the reign of Leo Iſauricus, A. D.
" 718; but they were forced to deſiſt, by fa-
" mine and peſtilence, and loſſes of various
" kinds. In this attempt they exceeded their
" commiſſion, and therefore they were not
" crowned with their uſual ſucceſs. The
" taking of this city, and the putting an end
" to this empire, was a work reſerved for
" another Power, as we ſhall ſee under the
" next Trumpet.

" In the following verſes (7, 8, 9, 10.)
" the nature and qualities of theſe locuſts are
" deſcribed, partly in alluſion to the proper-

" ties

" ties of natural locuſts and the deſcription
" given of them by the prophet Joel, and
" partly in alluſion to the habits and manners 414.
" of the Arabians, to ſhew that not real but
" figurative locuſts were here intended. The
" firſt quality mentioned is their being *like*
" *unto horſes prepared unto battle*; which is
" copied from Joel (II. 4.) *The appearance*
" *of them is as the appearance of horſes; and*
" *as horſemen, ſo ſhall they run.* Many authors
" have obſerved that the head of a locuſt re-
" ſembles that of an horſe. The Italians
" therefore call them *cavalette*, as it were
" little horſes. The Arabians too have in
" all ages been famous for their horſes and
" horſemanſhip. Their ſtrength is well known
" to conſiſt chiefly in their cavalry.

" Another diſtinguiſhed mark and charac-
" ter is their having *on their heads as it were*
" *crowns like gold*; which is an alluſion to the
" head-dreſs of the Arabians, who have con-
" ſtantly wore turbans or mitres, and boaſt of
" having thoſe ornaments for their common
" attire, which are crowns and diadems with
" other people. The *crowns* alſo ſignify the
" kingdoms and dominions which they ſhould
" acquire. For, as Mr. Mede excellently ob-

" ſerves, ' No nation had ever ſo wide a com-
" mand; nor ever were ſo many kingdoms,
" ſo many regions, ſubjugated in ſo ſhort a
" ſpace of time. It ſounds incredible; yet
" moſt true it is, that in the ſpace of eighty,
" or not many more, years, they ſubdued,
" and acquired to the diabolical kingdom of
" Mohammed, Paleſtine, Syria, both Arme-
" nias, almoſt all Aſia-Minor, Perſia, India,
" Egypt, Numidia, all Barbary even to the
" river Niger, Portugal, Spain. Neither did
" their fortune or ambition ſtop here, till they
" had added alſo a great part of Italy, as far
" as to the gates of Rome; moreover Sicily,
" Candia, Cyprus, and the other iſlands of
" the Mediterranean Sea. Good God! how
" great a tract of land! how many *crowns*
" were here! Whence alſo it is worthy of
" obſervation, that mention is not made here,
" as in the other Trumpets, *of the third part*;
" foraſmuch as this plague fell no leſs without
415. " the bounds of the Roman empire than
" within it, and extended itſelf even to the
" remoteſt Indies.'

" They had alſo *faces as the faces of men,*
" *and hair as the hair of women*; and the
" Arabians wore their beards, or at leaſt muſ-

" tachoes,

" tachoes, as men; while the hair of their
" heads was flowing or plaited like that of
" women, as Pliny and other ancient authors
" teſtify. Another property, copied from
" Joel, is their having *teeth as the teeth of lions*,
" that is, ſtrong to devour. So Joel deſcribes
" the locuſts (I. 6.) as *a nation, whoſe teeth*
" *are the teeth of a lion, and he hath the cheek*
" *teeth of a great lion*; and it is wonderful how
" they bite and gnaw all things, as Pliny ſays,
" even the doors of houſes. They had alſo
" *breaſt-plates, as it were breaſt-plates of iron*;
" and the locuſts have a hard ſhell or ſkin,
" which hath been called their armour. This
" figure is deſigned to expreſs the defenſive
" as the former was the offenſive arms of the
" Saracens. *And the ſound of their wings was*
" *as the ſound of chariots of many horſes run-*
" *ning to battle.* Much the ſame compariſon
" had been uſed by Joel, (II. 5.) *Like the noiſe*
" *of chariots on the tops of mountains ſhall they*
" *leap*: and Pliny affirms, that they fly with ſo
" great noiſe of their wings, that they may be
" taken for birds. Their *wings*, and *the ſound*
" *of their wings*, denote the ſwiftneſs and ra-
" pidity of their conqueſts; and it is indeed
" aſtoniſhing, that in leſs than a century they

" erected

" erected an empire, which extended from
" India to Spain.

" Moreover, they are thrice compared unto
" *ſcorpions*, (ver. 3, 5, 10.) and *had ſtings in*
" *their tails like unto ſcorpions*; that is, they
" ſhould draw a poiſonous train after them;
" and wherever they carried their arms, there
" alſo they ſhould diſtil the venom of a falſe
" religion. It is farther added (ver. 11.)
" that *they had a King over them*; the ſame
" perſon ſhould exerciſe temporal as well as
" ſpiritual ſovranty over them; and the ca-
416. " liphs were their emperors, as well as the
" heads of their religion. The king is the
" ſame as the *ſtar* or *angel of the bottomleſs*
" *pit*, whoſe name is *Abaddon* in Hebrew,
" and *Apollyon* in Greek, that is *the deſtroyer*.
" Mr. Mede imagines, that this is ſome allu-
" ſion to the name of *Obodas*, the common
" name of the kings of that part of Arabia
" from whence Mohammed came, as *Pharaoh*
" was the common name of the kings of
" Egypt, and *Cæſar* of the emperors of
" Rome; and ſuch alluſions are not unuſual
" in the ſtyle of Scripture. However that
" be, the name agrees perfectly well with
" Mohammed, and the caliphs his ſucceſſors,
" who

" who were the authors of all those horrid
" wars and desolations, and openly taught and
" professed that their religion was to be pro-
" pagated and established by the sword.

" One difficulty, and the greatest of all, re-
" mains yet to be explained; and that is, the
" period of *five months* assigned to these locusts;
" which being twice mentioned, merits the
" more particular consideration. They *tor-*
" *mented men five months* (ver. 5.), and again
" (ver. 10.) *their power was to hurt men five*
" *months.* It is said without doubt in con-
" formity to the type; for locusts are observed
" to live about *five months*, that is from April
" to September. Scorpions too, as Bochart
" asserts, are noxious for no longer a term,
" the cold rendering them torpid and inactive.
" But of these locusts it is said, not that their
" duration or existence was only for *five*
" *months*, but their *power of hurting and tor-*
" *menting men* continued *five months.* Now these
" months may either be months commonly so
" taken, or prophetic months, consisting each
" of 30 days, as St. John reckons them, and
" so making 150 years at the rate of each day
" for a year; or, the number being repeated
" twice, the sums may be thought to be dou-

" bled,

" bled, and *five months* and *five months* in
" prophetic computation will amount to 300
" years. If theſe months be taken for com-
417. " mon months, then, as the natural locuſts
" live and do hurt only in the five ſummer
" months, ſo the Saracens, in the five ſummer
" months too, made their excurſions, and re-
" treated again in the winter. It appears
" that this was their uſual practice, and par-
" ticularly when they firſt beſieged Conſtan-
" tinople in the time of Conſtantine Pogona-
" tus: for, 'from the month of April till Sep-
" tember, they pertinaciouſly continued their
" ſiege, and then, deſpairing of ſucceſs, depart-
" ed to Cyzicum, where they wintered, and
" in ſpring again renewed the war: and this
" courſe they held for ſeven years, as the
" Greek annals tell us.' If theſe months be
" taken for prophetic months, or 150 years, it
" was within that ſpace of time that the Sara-
" cens made their principal conqueſts. Their
" empire might ſubſiſt much longer, but their
" *power* of *hurting* and *tormenting men* was
" exerted chiefly within that period. Read
" the hiſtory of the Saracens, and you will
" find that their greateſt exploits were per-
" formed, their greateſt conqueſts were made,

" between

" between the year 612, when Mohammed
" firſt opened *the bottomleſs pit*, and began
" publickly to teach and propagate his impoſ-
" ture, and the year 762 when the caliph
" Almanſor built Bagdad, to fix there the
" ſeat of his empire, and called it *the city*
" *of peace*. Syria, Perſia, India, and the
" greateſt part of Aſia; Egypt, and the
" greateſt part of Africa; Spain, and ſome
" parts of Europe, were all ſubdued in the
" intermediate time. But when the caliphs,
" who before had removed from place to
" place, fixed their habitation at Bagdad, then
" the Saracens ceaſed from their excurſions
" and ravages like locuſts, and became a ſet-
" tled nation; then they made no more ſuch
" rapid and amazing conqueſts as before, but
" only engaged in common and ordinary wars
" like other nations; then their power and
" glory began to decline, and their empire by
" little and little to moulder away; then they
" had no longer, like the prophetic locuſts, *one*
" *king over them*, Spain having revolted in the 418.
" year 756, and ſet up another caliph in op-
" poſition to the reigning houſe of Abbas.
" If theſe months be taken doubly, or for
" 300 years, then, according to Sir Iſaac

 " Newton,

" Newton, ' the whole time that the caliphs
" of the Saracens reigned with a temporal
" dominion at Damaſcus and Bagdad toge-
" ther, was 300 years, viz. from the year 637
" to the year 936 incluſive;' when their em-
" pire was broken, and divided into ſeveral
" principalities or kingdoms. So that let
" theſe *five months* be taken in any poſſible
" conſtruction, the event will ſtill anſwer, and
" the prophecy will ſtill be fulfilled; though
" the ſecond method of interpretation and ap-
" plication appears much more probable than
" either the firſt or the third.

" In the concluſion it is added, (ver. 12.)
" *One woe is paſt, and behold there come two*
" *woes more hereafter.* This is added, not
" only to diſtinguiſh the woes, and to mark
" more ſtrongly each period, but alſo to ſug-
" geſt that ſome time will intervene between
" this firſt woe of the Arabian locuſts, and
" the next of the Euphratéan horſemen. The
" ſimilitude between the locuſts and Arabians is
" indeed ſo great, that it cannot fail of ſtriking
" every curious obſerver: and a farther re-
" ſemblance is noted by Mr. Daubuz, that
" ' there hath happened in the extent of this
" torment a coincidence of the event with the

" nature

" nature of the locuſts. The Saracens have
" made inroads into all thoſe parts of Chriſt-
" endom where the natural locuſts are wont to
" be ſeen and known to do miſchief, and no
" where elſe: and that too in the ſame pro-
" portion. Where the locuſts are ſeldom
" ſeen, there the Saracens ſtayed little; where
" the natural locuſts are often ſeen, there the
" Saracens abode moſt; and where they breed
" moſt, there the Saracens had their begin-
" ning and greateſt power. This may be
" eaſily verified by hiſtory *."

The events deſcribed under the next Trum- 419.
pet are no leſs diſtinct and well defined.

Revelations, ch. ix. ver. 13, 14.

13. Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ·

14. λέγουσαν τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα· Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

* Diſſertations on the Prophecies, Vol. III. p. 98, &c.

13. *And the sixth Angel sounded, and I heard a* [*remarkable*] *voice from the four horns of the altar of gold that was before God:*

14. *Saying to the sixth Angel which had the the trumpet, Loose the four angels that are bound* BY MEANS OF *the river the great Euphrates.*

The expression in the original seems to intimate, as if there was one distinct voice from each one of the four horns: but this perhaps is not material. It is of more consequence to observe, that the preposition ἐπὶ may with as much or more propriety in this place signify *propter* *, as *in;* and therefore may much better be translated, *on account of*, or *by means of, the river*, than, as it usually has been rendered, *in the river*: for it is well known, *the Euphrates* was the very means of confining the Turks within bounds, for so long a season, after their
420. first beginning to invade and plunder the East. They first came out of Scythia about the year 760; they began to harass and plunder all round about them in 842; but they were

* See, as to the right use of this preposition, *Vigerus De Idiotismis Græcæ Dictionis*, p. 603 and H. Stephens Tom. I. p. 1211.

bound

bound and restrained by the river Euphrates, and made no *great* conquests till about 1281, when they were let loose.

Ch. ix. ver. 15—19.

15. Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων.

16. Καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἱππικοῦ, δύο μυριάδες μυριάδων· [καὶ] ἤκουσα τὸν ἀριθμὸν αὐτῶν.

17. Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

18. Ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ [ἐκ] τοῦ καπνοῦ καὶ [ἐκ] τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.

19. Ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ

στόμασι αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς· καὶ ἐν αὐταῖς ἀδικοῦσι.

16. *And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year; that they might slay the third part of men.*

16. *And the number of the armies of cavalry* [*was*] *two myriads of myriads: and I heard the number of them.*

421. 17. *And thus I saw the horses in the vision, and those who were sitting upon them, having fiery breast-plates, both of a jacinth colour* [i. e. *red mixed with yellow*] *and sulphureous* [i. e. *blueish*]: *and the heads of the horses as the heads of lions; and from their mouths went forth fire, and smoke, and brimstone.*

18. *By these three means of striking, were the third part of men killed; by the fire, and by the smoke, and by the brimstone that went out of their mouths.*

19. *For the power of these horses is in their mouths, and in their tails; because their tails are like serpents, for they have heads; and with them they injure.*

Nothing

Nothing ſurely but Divine Wiſdom, and the Spirit of Prophecy from on high, could ever have put together ſuch an aſtoniſhing and accurate aſſemblage of images, as is here found in this emblematical deſcription: an aſſemblage which, to the ignorant and uninformed, may at firſt ſight appear indeed abſurd; and muſt do ſo to any perſons, if an attempt be made to apply it to the outlines of the hiſtory of *any one other period of time in the world, except to that alone to which it clearly relates.* But *here*, when once rightly applied, every part of the portraiture has its full force and meaning; and not one figure could with propriety be omitted. So exceedingly does this Divine hieroglyphical writing ſurpaſs any writing that was ever deſigned or framed in the world.

We have *here* an exact deſcription of the *breaking forth* of the *four Sultanies* of the Turks, and of their ſubſequent conqueſts; and of their founding the Turkiſh empire in Europe: and yet, at the ſame time, a fair account of their having made their irruption from Scythia, and of their having broken into ſome parts of Aſia, and gained ſtrength *before* this time; *only* they remained *bound* and confined by means of the river Euphrates.

422. We have *here* even their *warlike dreſs* exactly deſcribed; which was ſcarlet, blue, and yellow: for the *jacinth* is red and yellow; and *ſulphur*, when it burns, is of the fineſt blue colour *.

And we have *here*, (long before any ſuch thing was introduced into Europe, or heard of in the Chriſtian world,) an account of the introduction of *fire-arms* and *ordnance*, which were firſt uſed and introduced by the Turks, and were the principal means of their making *their* conqueſts, and of their deſtroying what remained of the Eaſtern empire; which might well be deſcribed as the *third part* of men.

And it is moſt remarkable, concerning the prophecy under *this trumpet*, as it was alſo concerning that under the preceding trumpet, that the *very period* of their conqueſts is limited exactly right.

For the Turks in reality made all their

* In this account of the colours, I cannot but adopt a different mode of explaining them from Biſhop Newton, although the inference as to *what* the *three* colours were is exactly the ſame: for I cannot but apprehend that the *jacinth coloured* (ὑακινθίνος) means, being of the colour of the *precious ſtone* ſo called, and not of the flower the *hyacinth*; and that *ſulphureous* means *brimſtone burning*, and not as it is in its ſolid ſtate.

conqueſts

conqueſts in 391 years, or a little more, *i. e.* in a common prophetical hour, and day, and month, and year, (or 360 + 30 + 1 = 391,) namely, from 1281 to 1672.

They alſo moſt truly left the bite and poiſon of the falſe Mahometan doctrine *behind* them every where, and *that* mixed with much more of *ſerpentine* ſubtlety and miſchief than it was in the time of the Saracens. The *tails* of this dreadful cavalry might now, therefore, with great propriety be ſaid not merely *to have ſtings*, but even to be *like ſerpents*, and to have *heads*. 423.

And this very *difference* ſeems to have been the original great cauſe of the abhorrence which the *Perſian Mahometans* ſtill have for the *Turkiſh*: the former, more adhering to the *original* ſimple principles, and profeſſing avowedly to do ſo; and conſidering the *Turks* as the great *corrupters of their religion*.

As I did in the preceding part, ſo here I think it right again, on account of the excellency of the expoſition of this particular prophecy, to add Biſhop Newton's own words*.

* Diſſertations on the Prophecies, Vol. III. p. 113, &c.

" At the ſounding of the Sixth Trumpet, " (ver. 13, 14, 15.) a voice proceeded *from* " *the four horns of the golden altar*, (for the " ſcene was ſtill in the Temple,) ordering the " Angel of the Sixth Trumpet *to looſe the four* " *angels which were bound in the great river* " *Euphrates*; and they *were looſed* accordingly. " Such a voice proceeding *from the four horns* " *of the golden altar* is a ſtrong indication of " the Divine diſpleaſure, and plainly inti- " mates that the ſins of men muſt have been " very great, when the altar, which was " their ſanctuary and protection, called aloud " for vengeance. *The four angels* are the " four Sultanies or four Leaders of the Turks " and Othmans. For there were four princi- " pal ſultanies or kingdoms of the Turks, " bordering upon the river Euphrates; one " at Bagdad, founded by Togrul Beg, or Tan- " grolipix, as he is more uſually called, in the " year 1055; another at Damaſcus, founded " by Tagjuddaulas, or Ducas, in the year " 1079; a third at Aleppo, founded by Sjar- " fuddaulas, or Melech, in the year 1079; " and the fourth at Iconium in Aſia Minor, " founded by Sedyduddaulas, or Cutlu Muſes,

" or

" or his ſon, in the year 1080. Theſe four 424.
" ſultanies ſubſiſted ſeveral years afterwards;
" and the Sultans were *bound* and reſtrained
" from extending their conqueſts farther than
" the territories and countries adjoining to the
" river Euphrates, primarily by the good pro-
" vidence of God, and ſecondarily by the
" croiſades or expeditions of the Européan
" Chriſtians into the Holy Land in the latter
" part of the eleventh, and in the twelfth and
" thirteenth centuries. Nay, the Européan
" Chriſtians took ſeveral cities and countries
" from them, and confined them within nar-
" rower bounds. But when an end was put
" to the croiſades, and the Chriſtians totally
" abandoned their conqueſts in Syria and Pa-
" leſtine, as they did in the latter part of the
" thirteenth century; then *the four angels on*
" *the river Euphrates were looſed.* Soliman
" Shah, the firſt chief and founder of the
" Othman race, retreating with his three ſons
" from Jingis Chan and the Tartars, would
" have paſſed the river Euphrates, but was
" unfortunately drowned, the time of *looſing*
" *the four angels* being not yet come. Diſ-
" couraged at this ſad accident, two of his
" ſons returned to their former habitations:

" but Ortogrul the third, with his three ſons
" Condoz, Sarubani, and Othman, remained
" ſome time in thoſe parts; and having ob-
" tained leave of Adalin the Sultan of Ico-
" nium, he came with four hundred of his
" Turks, and ſettled in the mountains of Ar-
" menia. From thence they began their ex-
" curſions: and the other Turks aſſociating
" with them, and following their ſtandard,
" they gained ſeveral victories over the Tar-
" tars on one ſide, and over the Chriſtians on
" the other. Ortogrul dying in the year
" 1288, Othman his ſon ſucceeded him in
" power and authority; and in the year
" 1299, as ſome ſay, with the conſent of Ala-
" din himſelf he was proclaimed Sultan, and
" founded a new empire; and the people af-
" terwards, as well as the new empire, were
425. " called by his name. For, though they diſ-
" claim the name of *Turks*, and aſſume that
" of *Othmans*; yet nothing is more certain,
" than that they are a mixt multitude, the re-
" mains of the four ſultanies above mentioned,
" as well as the deſcendants particularly of
" the houſe of Othman.

" In this manner, and at this time, *the four*
" *angels were looſed, which were prepared for*

" *an*

" *an hour, and a day, and a month, and a* " *year, for to ſlay the third part of men;* that " is, as before, the men of the Roman em- " pire, and eſpecially in Europe, the third " part of the world. The Latin or Weſtern " empire was broken to pieces under the four " firſt Trumpets; the Greek or Eaſtern em- " pire was cruelly *hurt* and *tormented* under " the Fifth Trumpet; and here, under the " Sixth Trumpet, it is to be *ſlain*, and utterly " deſtroyed. Accordingly all Aſia Minor, " Syria, Paleſtine, Egypt, Thrace, Macedon, " Greece, and all the countries which for- " merly belonged to the Greek or Eaſtern " Cæſars, the Othmans have conquered, and " ſubjugated to their dominion. They firſt " paſſed over into Europe in the reign of Or- " chan their ſecond emperor; and in the year 1357 they took Conſtantinople, in the reign of Mohammed their ſeventh emperor; and in the year 1453, and in time all the re- maining parts of the Greek empire ſhared the fate of the capital city. The laſt of their conqueſts were Candia, or the ancient Crete, in 1669; and Cameniec in 1672. For the execution of this great work it is ſaid that they *were prepared for an hour,*

" *and*

" *and a day, and a month, and a year*; which
" will admit either of a literal or a myſtical
" interpretation; and the former will hold
" good, if the latter ſhould fail. If it be
" taken literally, it is only expreſſing the ſame
" thing by different words, as *peoples and mul-*
" *tudes and nations and tongues* are jointly
" uſed in other places: and then the meaning
426. " is, that they were prepared and ready to
" execute the Divine commiſſion at any time,
" or for any time, any *hour*, or *day*, or *month*,
" or *year* that God ſhould appoint. If it be
" taken myſtically, and the *hour*, and *day*, and
" *month*, and *year* be a prophetic *hour*, and *day*,
" and *month*, and *year*, then a *year* (according
" to St. John's, who follows herein Daniel's
" computation) conſiſting of 360 days is 360
" years, and a *month* conſiſting of 30 days is
" 30 years, and a *day* is a year, and an *hour*
" in the ſame proportion is 15 days; ſo that
" the whole period of the Othmans *ſlaying the*
" *third part of men*, or ſubduing the Chriſtian
" States in the Greek or Roman empire,
" amounts to 391 years and 15 days. Now
" it is wonderfully remarkable, that the firſt
" conqueſt mentioned in hiſtory, of the Oth-
" mans over the Chriſtians, was in the year

" of the Hegira 680, and the year of Chriſt
" 1281. For Ortogrul 'in that year (ac-
" cording to the accurate hiſtorian Saadi)
" crowned his victories with the conqueſt
" of the famous city of Kutahi upon the
" Greeks.' Compute 391 years from that
" time, and they will terminate in the year
" 1672: and in that year, as it was hinted
" before, Mohammed the Fourth took Ca-
" meniec from the Poles, 'and forty-eight
" towns and villages in the territory of Came-
" niec were delivered up' to the Sultan upon
" the treaty of peace. Whereupon Prince
" Cantemir hath made this memorable reflec-
" tion: 'This was the laſt victory by which
" any advantage accrued to the Othman ſtate,
" or any city or province was annexed to the
" ancient bounds of the empire.' Agreeably
" to which obſervation, he hath intitled the
" former part of his hiſtory, *Of the Growth*
" *of the Othman Empire*; and the following
" part, *Of the Decay of the Othman Empire.*
" Other wars and ſlaughters, as he ſays, have
" enſued. The Turks even beſieged Vienna
" in 1683; but this exceeding the bounds of
" their commiſſion, they were defeated. Bel-
" grade and other places may have been taken

" from

427. " from them, and ſurrendered to them again:
" but ſtill they have ſubdued no new State or
" Potentate of Chriſtendom now for the ſpace
" of between 80 and 90 years; and in all
" probability they never may again, their em-
" pire appearing rather to decreaſe than in-
" creaſe. Here then the prophecy and the
" event agree exactly in the period of 391
" years; and if more accurate and authentic
" hiſtories of the Othmans were brought to
" light, and we knew the very day wherein
" Kutahi was taken, as certainly as we know
" that wherein Cameniec was taken, the like
" exactneſs might alſo be found in the 15
" days. But though the time be limited for
" the Othmans *ſlaying the third part of men*,
" yet no time is fixed for the duration of their
" empire; only this ſecond woe will end,
" when the third woe, (XI. 14.) or the de-
" ſtruction of the beaſt, ſhall be at hand.

" A deſcription is then given (ver. 16, 17,
" 18, 19.) of the forces, and of the means
" and inſtruments, by which the Othmans
" ſhould effect the ruin of the Eaſtern empire.
" Their armies are deſcribed as very nume-
" rous, *myriads of myriads*; and who know-
" eth not what mighty armies the Othman

" emperors

" emperors have brought into the field?—
" When Mohammed the Second beſieged
" Conſtantinople, he had about four hun-
" dred thouſand men in his army, beſides a
" powerful fleet of thirty larger and two
" hundred leſſer ſhips. They are deſcribed
" too chiefly as *horſemen*; and ſo they are de-
" ſcribed both by Ezekiel and by Daniel, as
" there was occaſion to obſerve in the laſt
" Diſſertation upon Daniel: and it is well
" known, that their armies conſiſted chiefly
" of cavalry, eſpecially before the order of
" Janizaries was inſtituted by Amurath the
" Firſt. The Janizaries may be the guard of
" the Court; but the Timariots, or horſemen
" holding lands by ſerving in the wars, are
" the ſtrength of the Government: and theſe,
" as Heylin affirms, are in all accounted be- 428.
" tween ſeven and eight hundred thouſand
" fighting men; ſome ſay that they are a
" million: and beſides theſe, there are Spahis
" and other horſemen in the Emperor's pay.

" *In the viſion*, that is in appearance, and
" not in reality, they *had breaſt-plates of fire*,
" *and of jacinth* or hyacinth, *and brimſtone*.
" The colour of *fire* is red, of *hyacinth* blue,
" and of *brimſtone* yellow: and this, as Mr.
" Daubuz

" Daubuz obſerves, ' hath a literal accom-
" pliſhment; for the Othmans, from the firſt
" time of their appearance, have affected to
" wear ſuch warlike apparel of ſcarlet, blue,
" and yellow.' Of the Spahis, particularly,
" ſome have red and ſome have yellow
" ſtandards, and others red or yellow mixed
" with other colours. In appearance, too,
" *the heads of the horſes were as the heads of*
" *lions*, to denote their ſtrength, courage, and
" fierceneſs; *and out of their mouths iſſued*
" *fire, and ſmoke, and brimſtone.* A manifeſt
" alluſion to great guns and gunpowder,
" which were invented under this Trumpet,
" and were of ſuch ſignal ſervice to the Oth-
" mans in their wars. *For by theſe three*
" *was the third part of men killed*; by theſe
" the Othmans made ſuch havock and de-
" ſtruction in the Greek or Eaſtern empire.
" Amurath the Second broke into Peloppon-
" neſus, and took ſeveral ſtrong places by the
" means of his artillery. But his ſon Mo-
" hammed, at the ſiege of Conſtantinople,
" employed ſuch great guns as were never
" made before. One is deſcribed to have
" been of ſuch a monſtrous ſize, that it was
" drawn by ſeventy yoke of oxen and by

" two

" two thouſand men. There were two more,
" each of which diſcharged a ſtone of the
" weight of two talents. Others emitted a
" ſtone of the weight of half a talent. But
" the greateſt of all diſcharged a ball of the
" weight of three talents, or about three
" hundred pounds; and the report of this
" cannon is ſaid to have been ſo great, that
" all the country round about was ſhaken to 429.
" the diſtance of forty furlongs. For forty
" days the wall was battered by theſe guns,
" and ſo many breaches were made, that the
" city was taken by aſſault, and an end put
" to the Grecian empire.

" Moreover, *they had power to do hurt by*
" *their tails*, as well as *by their mouths; their*
" *tails being like unto ſerpents, and having*
" *heads*. In this reſpect they very much re-
" ſemble *the locuſts*, only the different tails
" are accommodated to the different crea-
" tures; the tails of *ſcorpions to locuſts*, the
" tails of *ſerpents with an head at each end to*
" *horſes*. By this figure it is meant, that the
" Turks draw after them the ſame poiſonous
" train as the Saracens; they profeſs and
" propagate the ſame impoſture; they do
" hurt, not only by their conqueſts, but alſo

" by

" by ſpreading their falſe doctrine; and
" wherever they eſtabliſh their dominion,
" there too they eſtabliſh their religion.—
" Many indeed of the Greek church re-
" mained, and are ſtill remaining among
" them: but they are made to pay dearly for
" the exerciſe of their religion; are ſubjected
" to a capitation-tax, which is rigorouſly ex-
" acted from all above fourteen years of age;
" are burdened beſides with the moſt heavy
" and arbitrary impoſitions upon every occa-
" ſion; are compelled to the loweſt and moſt
" ſervile drudgery; are abuſed in their per-
" ſons, and robbed of their property; have
" not only the mortification of ſeeing ſome
" of their friends and kindred daily apoſta-
" tize to the ruling religion, but had even
" their children taken from them to be edu-
" cated therein, of whom the more robuſt
" and hardy were trained up to the ſoldiery,
" the more weakly and tender were caſtrated
" for the ſeraglio: but notwithſtanding theſe
" perſecutions and oppreſſions, ſome remains
" of the Greek church are ſtill to be preſerved
" among them, as we may reaſonably con-
" clude, to ſerve ſome great and myſterious
" ends of Providence."

We

We have now gone through all that can 430.
at preſent be explained concerning the *Trumpets:* the reſt (as relating to a period ſtill to come,) being neceſſarily in a great degree inexplicable, till the *great event* ſhall itſelf give us the true interpretation.

Thus much, however, appears clear, that as the three *laſt* Trumpets were to introduce *three* great *woes*, and *two* of them are already paſt, (which we perceive totally deſtroyed the *Eaſtern Roman empire*, and were the dreadful puniſhment of the corruptions of Chriſtianity in the *Eaſt*;) ſo the *third woe*, on ſounding the *ſeventh trumpet*, which is yet to come, will compleat the puniſhment of the corruptions of Chriſtianity in the *Weſt*. And as the laſt and moſt ſtriking image mentioned under *it* is preciſely the ſame with that on pouring out the *ſeventh vial* *; and it is moreover declared, that the ſounding of this trumpet ſhall *finiſh* all evil things, and introduce *perfection*; we may be aſſured, that the *ſeventh vial* and *ſeventh trumpet* are *contemporary:* and therefore we may with confidence proceed to conſider, whether the emblems *under*

* See Revelations, ch. xi. ver. 19, and ch. xvi. ver. 18. and ver. 20.

the Vials are not as exactly characteriſtick of *peculiar periods*, and as intelligible *now*, as thoſe of the Seals or Trumpets.

We find the emblems under the Vials deſcribed in a *little book*, or ſort of *epiſode*, or *appendix* to the prophecy; as relating entirely to peculiar matters detached from the reſt, *that is*, to the affairs of the *Weſt*; and to tranſactions which paſſed even during the prevalence of the effects of the *fourth* and *fifth* Trumpet in the *Eaſt*.

To the *Weſtern* part of Europe, therefore, and to *that period* of time, we muſt turn our attention.

431. The account of the effects of the Firſt Vial is as follows:

Revelations, ch. xvi. ver. 1, 2.

1. Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ, λεγούσης τοῖς ἑπτὰ ἀγγέλοις· Ὑπάγετε καὶ ἐκχέατε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.

2. Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας

ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς τὴ εἰκόνι αὐτοῦ προσκυνοῦντας.

1. *And I heard a great voice out of the temple, saying to the ſeven Angels, Go, and pour out the ſeven vials of the wrath of God upon the earth.*

2. *And the firſt Angel went, and poured out his vial upon the earth; and there came an evil and foul ſore upon the men who have the mark of the wild beaſt, and upon thoſe who worſhip his image.*

We have here, in the firſt place, a clear account concerning *the perſons* who ſhould be the immediate objects of this puniſhment; and that is, plainly, *thoſe* who had been the means of corrupting, and had conſented to the corruptions of Chriſtianity, in the manner deſcribed in ſeveral preceding chapters of this prophecy: all which has been now well explained to us by the accurate and indefatigable labours of many very learned and judicious men; and, therefore, I ſhall make no recapitulation of what they have ſaid. But we may, from hence, be led, with ſufficient reaſon, not to begin our enquiries concerning

432. the *first vial*, till *after the time* that these corruptions had arrived at their full height, *i. e.* till after the year 600 or 700.

And *here* we are almost instantly struck by meeting with a strange series of events, of such a peculiar kind that we can scarce avoid (if we would) the applying this emblematical description *to them.* And when, moreover, we find, that all the *succeeding* periods, down to the present time, answer as exactly to the *subsequent emblematical descriptions* of the rest of the vials; we may undoubtedly venture to fix our *beginning* here, *i. e.* about the year 713.

At that time began a continued scene of troubles and annoyances, fretting and exhausting mankind like a grievous sore.

History *(as to the Western world)* is almost silent, and barren, excepting as far as relates to the means used for corrupting the church, from the time of the destruction of the Western empire till about the year 715; and *then* it is filled with an account of troubles, and annoyances, truly fretting and exhausting mankind, like a grievous continued sore, till 1042; when the scene began to change, by the rude, barbarous, irritable dispositions of mankind taking another turn.

The period, therefore, marked out under this firſt vial, when all things are duly conſidered, can ſcarcely be miſtaken.

In 713 was the great invaſion of *Spain* by the Saracens and Moors, who perſecuted and drove the Spaniards into the mountainous part of their country, and haraſſed them continually for a long ſeries of years.

For a long ſeries of years alſo; and particularly in 787, 830, 840, 866, and 946; the Danes were inceſſantly invading and haraſſing the coaſts of *England* and *France*; their inroads having both begun and ended 433.
within the period under this vial: and in 1002 was the general maſſacre of the Danes in England.

In this period, alſo, was the dreadful continued ſcene of murder and bloodſhed that took place in conſequence of the petty ſquabbles and wars between the Saxon kings of the heptarchy in England, who were continually fretting and worrying one another.

Italy alſo had its full ſhare of this ſort of evil. It was ravaged by the Hungarians, and alſo by the Saracens, who fixed themſelves at Tarento.

Bavaria, Swabia, and Saxony, *in Germany*, were ravaged alſo by the Hungarians: and there were moſt horrible quarrels and civil wars alſo between the ſucceſſors of Charlemaigne.

And that no concomitant, or correſpondent, and more truly *typical ſigns* of the times might be wanting, *real plague ſores* exiſted alſo.

For about 746 was a dreadful peſtilence all over Europe for three years.

And another peſtilence raged all over Europe about 1006 for three years.

And about this time the *leproſy* alſo was *firſt* brought into Europe, and began to rage with great fury.

And there are not wanting reaſons, that may lead us to conclude, that the firſt introduction of another *ignominious diſeaſe* was about this time.

The mention indeed, and inveſtigation of this matter, are perhaps beneath the dignity of this ſubject; but yet, if the fact be that ſuch diſeaſe now firſt appeared, it ought not to be paſſed by quite unnoticed.

The diſeaſe in queſtion ſeems clearly, from moſt

moſt authentic records * of the year 1162, to have been *then long* introduced, and *well known* in England. And yet it cannot be diſcovered, by any fair proofs, to have exiſted at all in this country before the years 800 or 900. It had its firſt beginning and introduction, therefore, at ſome time between 713 and 1000. 434.

May we not then infer, upon the whole, that the events intended under the *firſt* vial are preciſely thoſe moſt vexatious and galling ones which happened in the *Weſt*, in Europe, from 713 to 1042, ſince they all had ſuch a peculiar conformity to the emblem made uſe of?

After this, when that ſavage race of men, who in thoſe days called themſelves Chriſtians, had caſt from them that moſt precious gem, *the true light of the Goſpel*; and had, like ſwine, trampled it under their feet †, and had turned to worſhip idols and *Mahuzzim* ‡; their barbarous ferocity and violence

* Relating to the ſtews under the juriſdiction of the Biſhop of Wincheſter.

† Matthew, ch. vii. ver. 6.

‡ As to *Mahuzzim*, ſee Mede's Works, B. III. p. 669, 670; and Newton on the Prophecies, Vol. II. p. 176, 177, 185, 186.

took a different turn, and, instead of fretting and teazing one another any longer, they *united:* united however only to produce still *more mischief;* and (by a *misinterpretation* of holy prophecies) to endeavour, if it were possible, to give the lie to prophecy itself, and to make even *it* appear as an impostor. The effects of this turn are described under the Second Vial.

Revelations, ch. xvi. ver. 3.

Καὶ ὁ δεύτερος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ· καὶ πᾶσα ψυχὴ ζωσα ἀπέθανεν ἐν τῇ θαλάσσῃ.

435. *And the second Angel poured out his vial upon the sea; and it became blood, like that of a dead man; and every living spirit died in the sea.*

The emblematical sore having, in every shape in which the emblem could well be applied, produced all *its* mischievous effects, the humours of the mass of mankind took a different turn. From about 1096 to 1273 they became infatuated with the most violent prejudices;

prejudices; and were eaſily inflamed, by a falſe light, to unite all their efforts to pour miſchief on diſtant regions, though at a greater expenſe of blood and treaſure to themſelves; wanting both forecaſt and abilities (in the midſt of their ſtupidity, and rage, and zeal,) to execute their dire purpoſes with any advantage to themſelves.

The *ſea*, we are told, (even by the prophetical angel * himſelf,) ſignifies *multitudes of people*.

The pouring out of the vial, therefore, upon the ſea, is the beſt image that could be deviſed to deſcribe miſchief that ſhould ariſe from a *general infatuation* of all ranks of people, and of the whole bulk and maſs of mankind in the weſtern part of the world; and from the efforts of the people at large, rather than of princes.

This miſchief began and appeared on the preaching the *firſt croiſade* by Peter the Hermit; and on its being undertaken in 1096.

The whole hiſtory is well known: and I have only to add, that the expreſſion, *every* LIVING SPIRIT *died in the ſea*, is remarkably characteriſtick of another ſtriking circum-

* Revelations, ch. xvii. ver. 15.

ſtance;

436. ſtance; namely, that thoſe well-informed *ſpirits* of men, who began *truly to live*, and to apprehend ſome *right and really important meaning in the words of prophecy*, were hindered in their efforts, and ſtifled, and ſmothered, by means of this ſad and groſs miſapplication made of the prophetic writings by others, who thus inſtigated the weſtern world to the croiſade: and the endeavours of wiſe men to produce *true light* were rendered abortive: whilſt *they* were defeated utterly in their enquiries and purſuits; and therefore died and periſhed, as to any good uſe they might have been of to the world.

It is well known, that the whole of the undertaking of the croiſade was founded upon a groſs *miſinterpretation* and *miſapplication* of the propheey of the Revelations, relating to the *thouſand years*.

However, whilſt theſe perverſe erroneous men were perverting one prophecy, they were actually fulfilling another; and were truly cauſing *the ſea* (the whole maſs of the people) to become *as blood* itſelf; a maſs abounding in ſlaughter, periſhing alſo by ſhipwreck, and by famine, and by contagious diſeaſes, in their raſh undertaking; inſomuch that, in the

the end, Europe was drained of a multitude of inhabitants, and a deluge of blood poured out.

Revelations, ch. xvi. ver. 4—7.

4. Καὶ ὁ τρίτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.

5. Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων, λέγοντος· Δίκαιος, [Κύριε,] εἶ, ὁ ὢν, καὶ ὁ ἦν, [καὶ ὁ] ὅσιος, ὅτι ταῦτα ἔκρινας·

6. ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πιεῖν· ἄξιοι [γάρ] εἰσι. 437.

7. Καὶ ἤκουσα [ἄλλου ἐκ] τοῦ θυσιαστηρίου, λέγοντος· Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.

4. *And the third Angel poured out his vial upon the rivers, and upon the fountains of waters; and there was blood.*

5. *And I heard the Angel of the waters saying, Righteous, O Lord! art Thou, who now existest;*

exiſteſt; and who waſt, and who art holy; because Thou haſt adjudged theſe things.*

6. *For they have poured out the blood of holy men, and prophets; and Thou haſt given them blood to drink, for they are worthy* [*of it*].

7. *And I heard another from the altar, ſaying, Yea, O Lord God! the Ruler of all! true and juſt are Thy judgements* [*and determinations*].

Nothing can be more *characteriſtick*, than this deſcription is, of the principal events which happened from 1273 to 1493; whilſt little elſe worthy of note paſſed in the Chriſtian world.

438. From the acceſſion of the emperor Rodolph, in 1273, to the reign of Maximilian,

* The Alexandrian Manuſcript has οσιος: and therefore I have thus tranſlated this verſe. But Theodore Beza ſays he found ὁ ἐσόμενος, inſtead of ὁ ὁσιος, in an antient manuſcript of good authority; and therefore prefers the tranſlating it more conſiſtently with three other paſſages in the Book of Revelations, *Who waſt, and who art, and who art to come* [*or ſhall be*]. The other paſſages are, ch. i. ver. 4.; ch. iv. ver. 8.; and ch. xi. ver. 17. And a conſiſtency with them in this place does indeed render the expreſſion more ſublime. But either way the general deſcription and intimation in the prophecy is the ſame.

the

the immediate predeceſſor of Charles V. the empire, *the chief fountain of waters*, and all *that part* of the world that might be deemed the ſource of rivers, either of knowledge or of power; or the original fountain-head of *dominion* in the world, and of *corruption* in the church—all this ſeat of empire felt every calamity ariſing from civil diſcord.

Perpetual private wars, rapine, outrage, exactions, became univerſal; commerce was interrupted, induſtry ſuſpended; and every part of Germany reſembled a country plundered and laid deſolate.

This was the conſequence partly of the continued quarrels between the *Guelfs* and *Ghibbellines*, both in Italy and Germany; (which had indeed *firſt begun* ſo long before as in 1077, concerning the inveſtitures between Gregory VII. and the Emperor Henry IV. but produced its *moſt direful* effects now in this period;) and partly it was the conſequence of the enormous overgrown power of the German *eccleſiaſtical princes*, uncontrouled by any ſuperior juriſdiction.

And now, after this, enſued a ſcene of things, that cannot well be miſtaken, as to the

the application of the ſubſequent prophetical emblems.

For I even venture to affirm, that, let *that* application of theſe divine emblems, which at firſt ſight appears moſt obvious, be deranged; and let them be, by any kind of ingenuity, applied otherwiſe; ſtill none of them can with *ſuch propriety*, or indeed with the leaſt *propriety* at all, be made to correſpond with the hiſtory of any *other* parts of the world, or of any *other periods* of time, than of thoſe to which at once we are led to adapt them. So little foundation is there for thoſe vain ſcoffs of profane men, which have ſo often been thrown out againſt the words of this Book of Prophecy.

439. Revelations, ch. xvi. ver. 8, 9.

8. Καὶ ὁ τέταρτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί.

9. Καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας· καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

8. *And*

8. *And the fourth Angel poured out his vial upon the ſun; and it was given unto him to ſcorch men with fire.*

9. *And men were ſcorched with great heat, and blaſphemed the name of God, who has power over theſe plagues. And they did not repent* [*ſo as*], *to give glory to Him.*

The *ſun*, throughout the prophecies, is an emblem of *ruling power* and *dominion*. This therefore was to be an æra, in which ſovereignty and dominion was to become both oppreſſive and perſecuting; and yet the bulk of mankind would remain unreformed: and ſuch was the caſe from 1519 to 1713.

The power of crowned heads was, at this time, in a moſt remarkable manner, raiſed higher in Europe than ever it had been before. Germany, England, France and Spain ſaw moſt effectual proofs of this; and Italy particularly, above all, experienced it in the moſt feeling manner: and great oppreſſions, in many places, were the firſt conſequences that enſued.

How arbitrary Henry VIII. became in England, and what ſort of uſe *he* made of that power, we well know. Charles V. firſt, and

and afterwards Philip II. in Spain, gave ſtill greater proofs of this. And Italy and Rome (the ſeat of the greateſt corruptions of Chriſtianity) felt the heat of this ſcorching, and
440. the conſequences of the vehement exerciſing of this power, in the moſt effectual manner.

Rome was plundered, and ſacked; and the Pope himſelf taken priſoner, by the general of Charles V. It was even plundered *twice*; firſt by the Colonnas, and afterwards by the Duke of Bourbon's ſoldiers; and notwithſtanding this, Charles profeſſed himſelf at the ſame time to be ſuch an humble ſon of the church, that on a certain occaſion he *kneeled* to kiſs the Pope's toe.

To theſe ſcenes ſucceeded the formidable power and conqueſts of *Lewis* XIV. of France, in the beginning of his reign.

And in the mean while was a moſt horrible deſtruction of the human ſpecies, by the Spaniards in South America and Mexico, acting expreſsly under the authority of the Court of Spain.

In Bohemia alſo, Ferdinand, by artifices, got poſſeſſion of the crown, and afterwards cauſed the perſon to be murdered who had obtained it for him; overturned all the liber-

ties

ties of that country, and ruled in the moſt tyrannical and oppreſſive manner.

But *ſtill theſe* are not *all* the features of the times now under conſideration; there are ſuch as are even much ſtronger: for this period, in all parts of Europe, produced everywhere a ſcene of continued and moſt cruel *perſecutions.*

Thoſe in France, by Francis I. and Charles IX. and the horrid *maſſacre of Paris*, are well known.

And the cruel perſecution of the *Hugonots* by Lewis XIV. is no leſs famous.

The dreadful perſecutions in Spain, by Charles V. and Philip II.; and the *eſtabliſhment of the Inquiſition*, and its rage both *there* and in Portugal, is what few can be unacquainted with.

The horrid maſſacre, and *burning*, of ſincere good men in England, by Henry VIII, and Queen Mary, is alſo a fact of ſuch common notoriety, that almoſt every child is ac- 441.
quainted with it.

The violent perſecution in Savoy, moreover, in 1685, at the inſtigation of Lewis XIV. (though not ſo well known) ought to be particularly mentioned on this occaſion.

And to this may be added, that Charles V.

as tyrannically and violently enforced obedience to the *Interim*, in matters of religion, in Germany, (againſt the inclinations both of Roman Catholics, and Proteſtants,) as Henry VIII. enforced obedience to his *own particular ſyſtem* of religion in England.

And as, by theſe means, it appeared how *Sovereign power* (of which the Sun was an emblem) did in theſe days *ſcorch men to their hurt*; ſo (to compleat the hieroglyphical deſcription concerning an extraordinary power of the Sun, in every ſenſe,) there was, moreover, in theſe days, a burſt of *True light* ſhining upon the earth, both convicting and convincing men of *error*, in conſequence of the opening of the knowledge of the Holy Scriptures, and the ſucceeding *revival* and *improvement* of learning; and of the eſtabliſhment of a more reformed ſtate of religion.

Can any one doubt, then, at *what* particular period of time this vial was poured out upon the *Sun?* The period from 1519 to 1713 is full of events that could ſcarce be deſcribed by any other emblematical figure.

Revelations, ch. xvi. ver. 10, 11.

10. Καὶ ὁ τέμπτος [ἄγγελος] ἐξέχεε τὴν

τὴν φιάλην αὐτῦ ἐπὶ τὸν θρόνον τῦ θηρίυ· καὶ ἐγένετο ἡ βασιλεία αὐτῦ ἐσκοτωμένη· καὶ ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τῦ πόνυ·

11. καὶ ἐβλασφήμησαν τὸν Θεὸν τῦ οὐρανῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν· καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

10. *And the fifth Angel poured out his vial upon the throne of the wild beaſt; and his kingdom became darkened, and they gnawed their tongues for grief.* 442.

11. *And blaſphemed the God of heaven, becauſe of their griefs, and becauſe of their ſores, and did not repent of their works.*

If the words of prophecy really have their completion *near our own* times, we ought with integrity to ſpeak out, when we can at all apprehend their interpretation; and that, without fear or reſerve.

And if the corruptions of the Chriſtian Church are indeed (as they appear to have been) moſt unqueſtionably the conſequence of the uſurpations of the See of Rome; and if *at Rome* has been the great ſeat and *ſource* of all oppreſſion and perſecution, both *Pagan* and

Chriſtian; (and therefore the *ſeat*, or *throne*, of the emblematical *wild beaſt* has continually been *there*;) then nothing can anſwer more fully to the deſcription given of the effects of the pouring out of the *Fifth Vial*, than the events relating to the Church of Rome, and its power, in every part of Europe have done, from 1713 to 1780.

Its power is now almoſt every-where nearly taken away; and the glory of the kingdom has been *truly darkened*, by a ſucceſſion of moſt marvellous events.

The body of *the Jeſuits* *, who had been the moſt ſtrenuous aſſertors of the utmoſt extent of its dominion, and the great means of cauſing *crowned heads* to be moſt ſubject to it, were *firſt* of all others deprived of power and influence; their rich and moſt extraor-
443. dinary kingdom in the Weſt, in *Paraguay* in South America, was taken from them; and in the Eaſt, they were driven from acceſs to the throne of China, and deprived of the influence they had long artfully ſupported even amongſt unbelievers: and at *home*, in Europe,

* There are many very excellent obſervations on this ſubject, in an Eſſay concerning the Numbers of Daniel and St. John, p. 305, 317. by the Rev. George Burton of Elden, printed in 1766.

they

they were plundered, and perſecuted by thoſe into whoſe hands they had put the power of perſecution; and at laſt are ſunk into a ſtate of annihilation, ſcorned and deſpiſed. They have been utterly driven out of Spain, which was the moſt bigoted of all kingdoms; and alſo out of France and Germany, where they had moſt influence.

The diſgrace and the darkening of the glory of this ſurpriſing and dreadful body of men, has been alſo followed by the aboliſhing the influence of *all the other religious orders* dependant upon the Court of Rome; and *that*, in France, and in Germany, and even in Spain itſelf.

And, at the ſame time, men's eyes have been greatly opened to receive *philoſophical truths*; and, although the human mind (moving too rapidly, like a pendulum, from *extreme* to *extreme*) hath, in ſeveral inſtances, whilſt fleeing from error on the one hand, ruſhed into error on the other; by which means mankind have failed, as yet, of availing themſelves of the full benefit of the *light dawning upon the world*; and have, in many parts, become *infidels* and *ſcoffers*, rather than *enlightened Chriſtians*, freed from bigotry and falſehood; and do *ſtill blaſpheme*, by ſubſtitut-

ing merely atheiſtical tenets in the room of ſuperſtitious prejudices: yet the original ſeat of perſecution and oppreſſion, and of the impoſition of error, is effectually darkened, and prevented from having any influence to occaſion further miſchief.

Certainly then we may finally affirm, that there never was any *other* period, yet in the world, that would anſwer ſo completely to the emblematical deſcription which we have on the pouring out of the *Fifth Vial*, as that in which we ourſelves have lately lived; nor
444. can it well be imagined that any other period, yet to come, can by any means more effectually accord with it in all circumſtances.

We muſt, therefore, before we finiſh our reading of *this tremendous hieroglyphical writing*, venture to proceed a little further; and acknowledge, that the end of all things is perhaps *nearer at hand* than moſt men are willing to ſuppoſe.

We ought at leaſt to read the words concerning the pouring out of the *Sixth Vial* with great attention and caution, and to enquire whether we *can yet* at all rightly apprehend them?

For truly it ſeems as if the characteriſtick marks

marks of the *preſent years* were *ſuch* as could not indeed be applied to any other emblematical deſcription in the whole book with ſo much propriety as to that of the *Sixth Vial*, and yet ſuch as do very compleatly accord with it.

Revelations, ch. xvi. ver. 12.

12. Καὶ ὁ ἕκ[ος [ἄγ[ελος] ἐξέχεε τὴν φιάλην αὐτῦ ἐπὶ τὸν πο[αμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνα[ολῶν ἡλίυ.

12. *And the ſixth Angel poured out his vial upon the river, the great river, the Euphrates: and its water was dried up; that the way of the kings, who are from the eaſtward,* [FROM THE RISING OF THE SUN,] *might be* MADE READY *for them.*

The river Euphrates (if we conſider the emblem as deſcribing a mere *boundary*) is the great *bar*, that has cut off all communication between the kingdoms of Europe and thoſe of the Eaſt: and this we are told is to

445. be dried up, in the period to which this part of the prophecy relates. The meaning, therefore, ſeems to be, that the barrier that has hitherto ſubſiſted between the Eaſt and the Weſt (and which has prevented the communications of ſcience, and the interchange of good offices,) is to be taken away, in order to prepare a ready means of acceſs; in conſequence whereof, thoſe kingdoms that are ſituated in the Eaſtern parts of the world may be enabled to partake of all the light and knowledge of the Weſt, and to communicate their good things in return.

And ſurely no period of time did ever, in ſo ſtriking a manner, anſwer to this deſcription as that now preſent does.

In the years 1741, 1742, 1743, and 1744, Commodore Anſon firſt made his *compleat* voyage *round the world:* and from that day to this have been a ſucceſſion of *circumnavigators;* the effect of whoſe labours has been, the opening a free and eaſy communication with all parts of the globe, and particularly with thoſe very countries to which the acceſs is moſt properly *eaſtward.*

Even *New Holland* is now likely to be inhabited; and to be, in a degree, ſomewhat civilized,

civilized. And the very motives of ſelf-intereſt will, ere long, prompt the inhabitants of Europe, by degrees, to open a commerce of real uſe with the iſlands of the great Southern Ocean, to which the moſt ready approach is by the Eaſt.

Many, very many, new countries have been diſcovered in the period from 1740 to this hour: and it is *now* only, and within this ſhort ſpace of time, that we have become *fully* acquainted with the geography of our whole globe.

We ought not to forget, alſo, that during this period a moſt expeditious mode has been diſcovered by *Commodore James*, in 1754 *, of doubling the great Cape of India, and of 446.
paſſing from the Coaſt of Malabar to the Coaſt of Coromandel, at all ſeaſons; notwithſtanding the *Monſoons*, which had before been a great and impenetrable *bar* during the chief part of every year.

And, moreover, a moſt expeditious way of paſſing from Ruſſia into the Eaſt by the North, and through the Deſerts, has been rendered practicable, and brought even into conſtant uſe; inſomuch that, at laſt, a ſolemn

* See Ives's Voyage to India, p. 78, 94.

embaſſy

embaſſy *from China* to Ruſſia (a thing never heard of before theſe years,) has paſſed that way.

Whilſt, on the other hand, in the South, a conſtant road to India is now made uſe of, alſo by land, from Suez to Baſſora; and a way opened in thoſe parts to the Eaſt, even acroſs the *Euphrates* itſelf, as effectually as if *the Euphrates were dried up*.

And truly it may be added, that almoſt all the great news of the few preceding years has been concerning *what* expeditions have been preparing for the *Eaſt*, and what means of commerce with the *Eaſt* have been planned, and concerning what is doing there.

And farther, as we have advanced in this period under the Sixth Vial, *commercial plans* and *treaties* have been formed between the Powers of Europe at home; of which the firſt effect muſt unavoidably be, a greater extent of trade to the Eaſt, and of intercourſe with thoſe parts.

Surely, then, this emblematical deſcription of the *drying up the river Euphrates*, and of preparing a way for Kings from the Eaſtward, *(who would take no pains to prepare it for themſelves,)* is exactly applicable to what is *now doing*

doing on the face of the earth, and to no other period of time whatever that has yet exiſted.

But this is not all; for, if we take the em- 447.
blem in another light, and conceive, (as we may do with propriety enough,) that, by *a great river* is meant *an influx of people*; and, therefore, that the Euphrates (as it was in antient times known to be an emblem of the King of Aſſyria *, and of his glory,) is now an emblem of that power which has ſucceeded in thoſe parts to the ſeat of the King of Aſſyria, and to his dominion; an emblem of the influx of the *Turks from Scythia*, and of the eſtabliſhment of their kingdom both in Europe and Aſia; (which kingdom and dominion ſo eſtabliſhed has been the great *barrier* between the Eaſt and the Weſt, at the very ſame time that it has deluged all the *Holy Land* of Judæa, and deſtroyed its beauty and proſperity:) then here again, even in this ſenſe, we ſee this *great emblematical river drying up*; we ſee this empire fading away, and growing exceeding weak. It has already been in great danger from Ruſſia, and has yielded up much. It no longer is formidable to the Empire of Germany. And there is

* See Iſaiah, ch. viii. ver. 7.

actually

actually now *, at this very time, a great fleet juſt built on the Black Sea by the Empreſs of Ruſſia, which may probably, ere long, produce and effect ſuch events as will be a compleat fulfilling of the Prophecy, whatever interpretation be put upon it. And, at leaſt, we may add, that whether this fleet undertakes any operations or no, yet the ſtate of things that by this means has taken place cannot be without *moſt important conſequences*, tending to annihilate that obſtruction to free communication with the Eaſt which the Ottoman power has hitherto occaſioned.

To the emblematical figure of the *drying up of the river Euphrates*, is added another figure:

448. Revelations, ch. xvi. ver. 13, 14.

13. Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι·

14. εἰσὶ γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασι-

* This referred to the year 1787, when the 4to edit. of this Book was printing, that was publiſhed in Jan. 1788.

λεῖς

λεῖς [τῆς γῆς ϗ] τῆς οἰκεμένης ὅλης, συναγαγεῖν αὐτὲς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τῦ Θεῦ τῦ παντοκράτορος.

13. *And I saw out of the mouth of the dragon, and out of the mouth of the wild beaſt, and out of the mouth of the falſe prophet, three unclean ſpirits reſembling* [*croaking*] *frogs.*

14. *For they are the ſpirits of dæmons working ſigns* *, (OR SETTING UP STANDARDS,) *which go forth unto the Kings of the earth, and of all the habitable region, to gather them together to the war of that day, the great day of God, who hath dominion over all.*

There is not one word in the original, expreſſing that theſe emblematical *croaking* beaſts were all, *at this preciſe period of time*, in the act *of coming out of the mouths* of the three other emblematical figures: nor indeed could they be ſo; as we find, in the reſt of the prophecy, that the three emblematical figures mentioned were not themſelves *contemporary*.—They therefore muſt have proceeded out

* It is not unuſual, in the Prophecies, to denote *kingdoms at large* merely by naming the kings.

of

of thoſe mouths at *three different* times; only they were all *unitedly* to produce their moſt
449. dire effects in the age under the *Sixth Vial*; and therefore were *here* to be deſcribed.

Now, to *what* can the emblem of *croaking frogs* be more aptly applied, than to *falſe* teachers of ſuch errors as diſturb the quiet, and deject the minds of men?—teachers of Atheiſtical doctrines (or of ſuch mere Deiſtical doctrines, as they are called, as have finally juſt the ſame tendency, and lead to the ſame ſort of concluſions)?—teachers and ſetters-up of ſuch opinions as have unavoidably had a tendency to weaken the authority of the word and law of God; and to break down and deſtroy the reſtraint and ſanction of Divine revelation, and of all good laws; and by that means to prepare mankind, in the end, to be let looſe, without controul, upon one another, to injure each other, in defiance of all the commands of God, and, as it were, to fight againſt God himſelf?

And if this is a fair interpretation of the emblem, we may *now* begin to apprehend that this prediction alſo has been verified in a moſt ample manner, in our days; and, by means *exactly*, of *three ſpirits*, proceeding

from the *three emblematical mouths* mentioned; which *ſpirits* have been *croaking*, with too much ſucceſs, for very many years.

For, in the firſt place, *the ſpirit of Atheiſm*, with all its horrid conſequences, proceeded originally out of the mouth of the *dragon* (*i. e.* out of *the old Roman empire*, in its firſt ſtate, in Pagan times): for it began there, even ſo long ago as by the teachings of *Epicurus*, and *Lucretius*, and other deluded men of letters, at Rome.

And then, in the next place, a *like ſpirit* proceeded out of the mouth of *the beaſt* (*i. e.* out of *the Roman empire in its ſecond ſtate*, when it became the corrupted ſeat of Chriſtianity): for it is well known, that even *Cardinals* have been promoters of Atheiſm, in its modern dreſs; and that it has had for its abettors ſome of the *Popes* themſelves, and has made its progreſs even chiefly from Popiſh 450.
countries, where it has moreover of late years been greatly encouraged, as the firſt and moſt effectual means of getting rid of the impoſitions of the Court of Rome.

Hence the numbers of celebrated *Atheiſtical writers*, and of maintainers of principles tending to Atheiſm, in France and elſewhere,

whoſe

whoſe names I will paſs by in ſilence; as every friend of mankind, and of true and real ſolid knowledge and ſcience, muſt wiſh their works alſo ſoon to be forgotten; which indeed they are very likely to be.

However, it muſt be confeſſed, as ſome apology for their miſguided efforts, that *the mere miſtaking* the *corruptions* of Chriſtianity for *Chriſtianity itſelf*, was what originally miſled ſeveral of them, and induced them to oppoſe the truth; and that, whilſt they have been the means of introducing ſome very fatal errors, they have, nevertheleſs, alſo been the means (and perhaps there hardly could have been a more rapid and effectual one) of ſubverting that *impoſition*, with regard to religion, that had taken place, and held dominion in ſo great a part of the world.—In ſo wonderful a manner is good often produced out of evil, by the over-ruling hand of Divine Providence!

Thus diſeaſes in the human frame are ſometimes cured by means of ſuch remedies as are in themſelves only a ſpecies of poiſon.

In a ſtill further ſenſe, therefore, theſe *ſpirits* may be ſaid to have proceeded out of the mouth of the *dragon*, and out of the mouth

mouth of the *beaſt*, and out of the mouth of the falſe prophet, inaſmuch as the corruptions of the *one*, have been a very great and principal cauſe of producing the *other*.

Theſe *croaking* writers, *croaking* forth doctrines of annihilation, or at leaſt of uncertainty as to any thing hereafter; and ſuch doctrines as could only produce in their conſequences, firſt licentiouſneſs, and then deſpondency and deſperation; have, both abroad and in this kingdom, in the fulleſt ſenſe of the word, *ſet up ſtandards*:—ſtandards of *profeſſed faſhionable opinions*, under which they have *enliſted* vaſt multitudes in every civilized country in Europe; and which *ſtandards* a prodigious number of people follow, merely for the ſake of going with the ſtream, and becauſe ſuch opinions *are ſtandards*, without having either leiſure or abilities to weigh and conſider, or even really to apprehend or underſtand thoſe *opinions* at all. 451.

And ποιοῦντα σημεῖα may ſurely in this place with much propriety be tranſlated *ſetting up ſtandards*, rather than *working miracles*, (as the words are rendered according to the common tranſlation;) for σημεῖον is much rather *vexillum*, and *ſignum militare*, *a ſtandard*, or *a ſign*

or *mark to be reſorted to*, than *miraculum*, *a miracle*; ſince, indeed, even a *miracle* is no further properly deſcribed by the word σημεῖον, than as it becomes a ſign, or *ſtandard* *.

452. Beſides which, it may be added, that the tranſlation, *ſetting up ſtandards*, is more proper here than merely that of *doing* or *working miracles*; becauſe it appears from the words that follow, concerning the effect thereof, that it ſhould be, *to gather people together to war*: and unqueſtionably, although we do not *yet* ſee the full effect of the miſchievous conſequences of freeing ſo great a part of mankind from all reſtraints of *religious principles*; yet nothing has a greater tendency to

* In ſome very remarkable paſſages of Scripture, *a miracle* is deſcribed with more energy by the word δύναμις, as for inſtance in Mark, ch. ix. ver. 39; Acts, ch. xix. ver. 11; 1 Cor. ch. xii. ver. 10; ver. 28, 29; Galatians, ch. iii. ver. 5. And as σημεῖον, when uſed to ſignify *a miracle*, almoſt always denotes *its* being wrought *merely as a ſign*, or proof of the truth of a doctrine or opinion; ſo in Acts, ch. ii. ver. 22, the diſtinction of the words, and the intention of ſuch uſage, clearly appears: as alſo, ch. vi. ver. 8; and ch. viii. ver. 13; ch. xv. ver. 12; and Hebrews, ch. ii. ver. 4.

That σημεῖον alſo properly ſignifies, merely, *a ſign*, or *token*, moſt fully appears from the uſe of the word, Mat-

thew,

to produce uproar and confuſion, and tumults and rebellions, and a ſubverſion of good government in all parts of *the world*, than the various kinds of Atheiſtical doctrines lately propagated have.

Thus we may perceive how *two* of theſe *evil ſpirits* have proceeded out of the mouth of the *dragon*, and out of the mouth of the *beaſt*; and have conjointly ſet up *their ſtandards* in theſe days. And as to the *third, proceeding out of the mouth of the falſe prophet*, the emblem is as true; whether by that figure, (which is here for the firſt time introduced in this Prophecy,) be meant the corrupt body

thew, ch. xii. ver. 38; Mark, ch. viii. ver. 11, 12; Luke, ch. xi. ver. 16, 29, 30; Matth. ch. xxiv. ver. 3, 30; ch. xxvi. ver. 48; Luke, ch. ii. ver. 34; John, ch. ii. ver. 18; Rom. ch. iv. ver. 11; 1 Cor. ch. i. ver. 22; ch. xiv. ver. 22. Alſo from the uſe of it by the LXX. Geneſis, ch. ix. ver. 12, 13, 17; ch. xvii. ver. 11; ch. iii. ver. 12; ch. xii. ver. 13; ch. xiii. ver. 16.

And that σημεῖον may, with the utmoſt propriety, be tranſlated *a ſtandard*, or *enſign*, appears from ſeveral paſſages in the verſion of the LXX: as for inſtance, Numbers, ch. ii. ver. 2; Jeremiah, ch. li. ver. 12, 27; Iſaiah, ch. xi. ver. 12; ch. xiii. ver. 2; ch. xviii. ver. 3; Pſalm lx. ver. 4; lxxiv. ver. 4.

of the Roman clergy *, as distinct from the Great Ruling Power in that Church; consistently with the description mentioned in the Book of Revelations, chap. xiii. ver. 11, 12, 13, 14, 15, 16, 17. (for many of that body also have been the most professed *abettors* of those ensnaring, false, Atheistical, and pretended *philosophical principles*, which have *now* so dangerous an influence in Europe;) or whether, by *this* figure, *the false prophet*, be meant, what we are more accustomed, in
453. common language, to understand by that word, and what I take to be the real meaning, the *false prophet* of the East—*Mahomet*, and the professors of his religion.

For sure enough it is, that *Atheistical principles* have, of late years, been the *favourite* opinions of vast numbers of Mahometans; and have prepared the minds of men, in the Eastern parts of Europe, for the same sort of *libertinism* as they have been prepared for in the West.

In every sense of the words, therefore, *this part* of the prophecy is made good in these days; and we seem, from every sign of the

* Newton on the Prophecies, Vol. III. p. 234—244.

times

times that can well be given, to live under the *Sixth Vial, in the Weſt*; and under the effects of the *Sixth Trumpet*, ſtill prevailing in the *Eaſt*, and throughout the world*.

Here, therefore, whilſt we maintain due reverential fear and hope, our interpretation muſt end.

Nothing but the events themſelves, when they come to paſs, can rightly explain the reſt: and they will certainly ſpeak *loudly enough* for themſelves, as thoſe before have done.

I ſhall therefore ſimply endeavour to tranſlate fairly the ſhort *deſcriptions* that follow, with regard to what *ſhall* happen before *the great completion* of that *illuſtrious ſcene of things*, which is declared to be the final object of *the whole* diſpenſation of Divine Providence.

Only I muſt juſt remark, that it ſeems as if *perſecution*, and the horrid influences of *ſuperſtition*, and of *ignorance* and *bariſm*, were allowed to produce their dire effects during the *firſt* part of the period of time deſcribed under the *Vials*; and as if *irreligion*, *vanity*, and *a total want of all ſerious principle*, and *a miſapplication* of the *refinements of civilization*,

* It ſhould be remembered that this was written in 1787.

were to be allowed to produce *their* miſchief alſo in the *latter* end of that period.

454. Which, if it be the caſe, may too juſtly lead us to fear that the *latter end* may be worſe than the *beginning*.

Let us proceed with the concluding words:

Revelations, ch. xvi. ver. 15, 16.

15. Ἰδὺ, ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν, καὶ τηρῶν τὰ ἱμάτια αὐτῦ, ἵνα μὴ γυμνὸς περιπατῆ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτῦ.

15. *Behold, I come as a thief does. Happy is he that is watching, and is preſerving his garments, that he may not walk naked, and* [*in a manner that*] *men ſee his diſgrace.*

Here is a manifeſt declaration that the great and final event of all may poſſibly *ſoon* ſurpriſe the world, juſt after the fulfilling of the *preceding predictions*; and a warning, therefore, to every ſincere man, to preſerve *the true veſture of the ſoul*.

16. Καὶ συνήγαγεν αὐτὺς εἰς τὸν τόπον τὸν καλῦμενον Ἑβραϊστὶ Ἀρμαγεδών.

16. *And*

16. *And he gathered them together to the place [or the ſtate of argument, and concluſion *,] called in Hebrew Armagedon.*

It is impoſſible as yet rightly to explain what this can mean.

And it was equally impoſſible, fourteen hundred years ago, to explain what any one of the *Trumpets*, or *Vials*, could mean; for indeed the whole matter remained, for many ages after that, *inexplicable;* till the *facts*, 455.
having at laſt actually come to paſs, ſpoke ſo loudly for themſelves, that they have compelled us to hear. No doubt, therefore, the fact explanatory of this laſt verſe will, in the end, do the ſame.

Revelations, ch. xvi. ver. 17, 18.

17. Καὶ ὁ ἕβδομος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα· Γέγονε.

18. Καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμὸς ἐγένετο μέγας· οἷος

* See, as to *this* meaning of the word τόπος, H. Stephens, Vol. III. p. 1593.

ἐκ ἐγένετο ἀφ' ὃ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικοῦτος σεισμὸς οὕτω μέγας.

17. *And the ſeventh Angel poured out his vial* INTO *the air. And there went a great voice out of the temple that is in heaven, from the throne, ſaying,* IT IS DONE.

18. *And there were voices, and thunderings, and lightnings; and there was a great earthquake, ſuch as never was* FROM THE TIME THAT MEN WERE UPON THE EARTH, *ſuch a ſort of an earthquake ſo great.*

From the time that men were upon the earth, is a very remarkable expreſſion, and deſerves much conſideration; eſpecially if it be compared with what has been ſaid, in theſe remarks, in commenting upon the firſt and ſecond verſes of the firſt chapter of Geneſis; for it ſeems to be a plain intimation that the earth exiſted *before the preſent race of men* were upon it.

Revelations, ch. xvi. ver. 19.

19. Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ,

Θεῷ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ 456.
θυμοῦ τῆς ὀργῆς αὐτοῦ.

19. *And the city, the great city, became divided into three parts; and the cities of the nations fell: and Babylon the great was remembered before God, to give unto her the cup of the wine of the fury of his wrath.*

It is impoſſible, unqueſtionably, at preſent to ſay what all this can prefigure. And hence indeed appears the excellence of Divine Prophecy: that it cannot, by any means, be interpreted with preciſion *till it be actually fulfilled*; and *then* its interpretation can hardly be miſtaken *.

Revelations, ch. xvi. ver. 20, 21.

20. Καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέθησαν.

21. καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

* Theſe awful conſiderations have been further purſued in *Remarks on the Signs of the Times*, publiſhed 1798.

20. *And*

20. *And every island fled away; and the mountains were not found.*

21. *And a great hail, as consisting of [stones weighing] talents, fell from heaven upon men. And men blasphemed God, in consequence of the plague of the hail. For great is its plague, exceedingly.*

This must be just as unintelligible, *at present*, as the former *verse*; saving only, that we know, that *a storm of hail* prophetically denotes the *inroads of barbarous people*, and the *depredations of mankind, let loose from the restraints of laws, and of civil power and government.*

457. But, knowing *that*, let us venture to proceed just to consider the account given of the effects produced on the sounding of the *Seventh Trumpet*, in order to shew the *analogy* there is between the *Seventh Vial* and the *Seventh Trumpet*.

After the description of what happened on sounding the *Sixth Trumpet*, there is a pause; and an appendix (or sort of episode to the Vision) is with great solemnity introduced, which contains a distinct account of transactions in the West, described in subsequent

chapters:—and then is given an account of two emblematical *witneſſes of truth*, who ſhould be preſerved, (during all the corruptions and evils both *in the Eaſt* and *in the Weſt*,) till the great miſchief of all, that ſhould enſue in the *laſt days*, ſhould put an end to their teſtimony. And after this immediately follow theſe words;

Revelations, ch. xi. ver. 14, &c.

14. Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν, ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

14. *The* SECOND *woe is paſt; behold the* THIRD *woe cometh quickly!*

In which *words* we find a moſt ſolemn affirmation, that after the *Second Woe*, (*i. e.* after the end of the prevalence of the Turkiſh dominion,) the *Third Woe*, the pouring out of the *Seventh Vial*, (*i. e.* the final wrath to be completed, *in the Weſt*, on the corruptions in that part of the world,) ſhould come *very ſpeedily*: and thus much we cannot but underſtand clearly. After which we read,

Revelations, ch. xi. ver. 15, &c.

15. Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε,

καὶ

458. καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες· Ἐγένετο ἡ βασιλέια τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

16. Καὶ οἱ εἴκοσι [καὶ] τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ κάθηνται ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ,

17. λέγοντες· Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν, καὶ ὁ ἦν, [καὶ ὁ ἐρχόμενος·] ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας.

18. Καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου· καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις· καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

19. Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ

καὶ

καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς, καὶ χάλαζα μεγάλη.

15. *And the ſeventh Angel ſounded, and there were great voices in the heaven, ſaying, The kingdom of the world is become the kingdom of our Lord, and of his Anointed; and He ſhall reign* THROUGH THE AIONS OF AIONS.

16. *And the four-and-twenty elders (or nobles *, and firſt born), who were ſitting before*

* It is very ſtrange indeed, and a moſt aſtoniſhing inſtance of human perverſeneſs, that the words *elders*, *firſt born*, and *elect*, (uſed in *Holy Scripture*,) ſhould have become words of *contempt*, in the apprehenſion of ſeveral modern writers; and a ground for blaſphemous reproaches againſt the *word of God*, and againſt the *ſervants of God*: when, in fact, thoſe words (expreſſing degrees of *dignity* in heaven, and in a future ſtate,) are manifeſtly moſt conſiſtent with, as well as uſed in perfect conformity to, the ideas to which we are moſt accuſtomed in this world. For *elders* means plainly *thoſe* who are of the firſt and moſt ancient origin, and who can trace and ſhew a deſcent before and beyond others; which is exactly agreeable to our idea on earth, of being of the *firſt families*. *Firſt born* as plainly denotes the being *firſt produced*, or being the eldeſt branch of any *rank* or *eſtate*; which is alſo conſonant to the idea of being the *head* of any family. And *elect* means, as clearly, the having an advantage given to any one, and a certain dignity beſtowed upon any one, for wiſe and good reaſons, and from ſufficient motives, by the

459. *fore God, upon their thrones, fell down upon their faces and worſhipped God.*

17. *Saying, We give thanks unto Thee, O Lord, O God, O Thou Who haſt univerſal dominion, Who now exiſteſt, and Who waſt, and Who art ſtill to come! becauſe Thou haſt effectually aſſumed Thy great power, and haſt* SHEWN THY MIGHT IN REIGNING.

18. *For truly the nations have raged, and* THY *anger* [*alſo*] *is come; and the* TIME OF THE DEAD *to be judged, and to give the reward to thy ſervants the Prophets, and to* THOSE WHO [ARE BECOME] HOLY, *and to thoſe who fear Thy Name, both to the ſmall and to the great; and to ſpoil thoſe who ſpoil the earth.*

19. *And the temple of God in Heaven was opened, and there appeared the Ark of His covenant in* HIS TEMPLE; *and there were lightnings, and voices, and thunders, and an earthquake, and* A GREAT HAIL.

the Great Ruling Power, who is the ſole proper Judge *whom* to call forth to *eminence* for the beſt advantage of the whole. Every one of theſe words, therefore, really imply diſtinctions of *true and everlaſting nobility*: and if there is any opportunity poſſible for ſcoffing, it is only becauſe things earthly are not worthy to be compared with things heavenly.

And

And to theſe words we ought alſo to ſub- 460.
join what is ſaid,

Revelations, ch. x. ver. 7.

7. Ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ τελέσθη τὸ μυστήριον τοῦ Θεοῦ; ὡς εὐηγγέλισε τοὺς ἑαυτοῦ τοὺς προφήτας.

7. *But in the days of the voice of the* SEVENTH ANGEL, *when he ſhall be about to ſound,* THEN ALSO THE MYSTERY OF GOD SHALL HAVE BEEN FINISHED *, *according to the* GOOD NEWS *which He has declared to His ſervants the Prophets.*

Such is the deſcription given of what ſhall happen on the ſounding of the *Seventh Trumpet*. And, on reading this, it is, one would think, almoſt impoſſible to avoid perceiving the ſtrong analogy there is between theſe emble-

* This may appear rather a ſingular mode of expreſſion in our own language; but I take this to be the exact tranſlation of the Aoriſtus primus paſſive in *this place*. Perhaps it may not be impertinent, on this occaſion, to refer thoſe who do not immediately recollect the great nicety of this tenſe to the Note in Ward's Inſtitutio Græcæ, &c. p. 42.

matical

matical images, and the deſcription given of the pouring out of the *Seventh Vial.* They ſeem therefore to be *expreſsly declared* to be *contemporary*, by this ſimilitude of figures, as well as from their being both affirmed to be the *final* concluſion of the evils to come.

It is ſaid, on the pouring out of the *one*, Γέγονε, *It is done:* and on the ſounding of the other, καὶ ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ, *then alſo the myſtery of God ſhall have been finiſhed.* Both which expreſſions imply a final concluſion of all thoſe things to which the emblems relate.

461. Under both are thunderings, and lightnings, and voices, and *a great ſtorm of hail*; and they both concur in giving us a prophetical account of things, *exactly concurring with our Lord's* FIRST *prophecy concerning the ſigns of his* SECOND *coming:* namely, that as there ſhould be *falſe Chriſts*, and *falſe Prophets*; ſo there ſhould be alſo *a dreadful ſubverſion of all good government and order*; and that men ſhould be let looſe upon each other, in defiance of all civil power, and juſt rule, and of legal reſtraint.

It will be happy for thoſe who ſhall live ſome years hence, if they can prove me guilty of miſtake in this point. I ſpeak and write with

with cautious reverence, and fear;—acknowledging I am liable to error, and may be miſtaken; and by no means pretending to prophecy:—but ſtill as apprehending myſelf bound not to conceal *the truth*, where any matter appears to be revealed in Holy Scripture; and eſpecially when the bringing an impending denunciation to light, (if it be a truth,) may be an uſeful warning and caution to many, and prevent their becoming acceſſary to the evil.

I CANNOT help obſerving, in the concluſion of theſe remarks, that the very words ſo ſingularly introduced at the firſt beginning of this Book of the *Revelations*, chap. i. ver. 3, ſhew us plainly, that the emblems under the *Firſt Seal* could not relate to any events (however recent) *ſuch as that of the deſtruction of Jeruſalem, and the conqueſts of Veſpaſian and Titus*, that were *paſt* at the time of the delivery of the prophecy; and that they therefore muſt have related only to events that were to begin to take place *almoſt immediately after this Divine information was communicated to mankind.*
462. Which circumſtance manifeſtly confines the interpretation of the emblem under the *Firſt Seal* to the reign of Trajan. For the words are:

3. Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

3. *Bleſſed is he that readeth, (or rightly apprehendeth,) and they that hear the words of the Prophecy, and obſerve the things written in it. For the time is at hand.*

Such an expreſſion and declaration cannot well be ſuppoſed to relate to the full accompliſhment of *the final end of the Prophecy*, (which is not come to paſs even yet, after ſo many hundred years elapſed,) whatever diſtinctions may be made concerning a thouſand years being moſt truly in *the ſight of God* only as one day: neither can they relate to the *whole* of the period of time which the events deſcribed in the Prophecy were to take up; for that was to be ſo very long, that even 1260 years

years were only to be considered as a part of it. They must, therefore, most obviously, relate to *the beginning* of those events, which was to be almost directly after the Prophecy was given. And the primary meaning of this verse, most apparent to common sense, seems to be:

Blessed is he that readeth, (or rightly apprehendeth,) and they that hear the words of the Prophecy, and that (mark and) observe the things written in it. For the time is at hand: the time of the *beginning* of the events described is at hand, now *immediately*. And the Prophecy is not to be considered as relating merely to future ages; but, in every successive age and period, *the time is at hand to every attentive and intelligent reader*: because still some one of the *successive events* herein described *is coming immediately to pass*, and that continually, till the final end of all things. And,—even the great consummation of all,—considering the just comparison of the duration of this world with the ages of eternity, *is at hand also*.

SECTION X.

CONCERNING

THE SARACEN,

AND

TURKISH POWERS;

As underſtood to have been Emblematically Propheſied of,

BY

THE PROPHET DANIEL.

SECTION X.

AFTER having made the preceding Re- 463.
marks on the various æras, and marvellous ſucceſſion of events, deſcribed and foretold in ſuch a wonderful and ſublime manner in the Book of the Revelations; it may not be an uſeleſs inveſtigation to beſtow a little further attention upon that very ſingular Prophecy, which we find in the Book of Daniel, concerning the *Little Horn* of the *He-Goat*: and the rather, becauſe it ſeems as if (from the *ſimilarity* of the *image*) this part of prophecy had hitherto been improperly confounded with that concerning the little horn of the *fourth beaſt, the dragon* *: the ſetting of which matter right may now lead us to perceive, that the purport of the viſions vouchſafed to the holy prophet Daniel, was 464.
even of ſtill greater, and more wide *extent*, than has hitherto been conceived.

* Daniel, ch. vii. ver. 8.

We find the whole prediction, in our present translation of the Holy Scriptures, in these words:

Daniel, ch. viii. ver. 8—14.

8. *Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven.*

9. *And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant* LAND.

10. *And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.*

11. *Yea he magnified himself even to the Prince of the host; and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.*

12. *And an host was given him against the daily sacrifice by reason of transgression; and it cast down the truth to the ground, and it practised and prospered.*

13. *Then I heard one Saint speaking, and another Saint said unto that certain Saint which*

which ſpake, How long ſhall be the viſion concerning the daily ſacrifice, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be trodden under foot?

14. *And he ſaid unto me, Unto two thouſand and three hundred days; then ſhall the ſanctuary be cleanſed.*

After which follows a further explanation by the Angel:

19. *And he ſaid, Behold I will make thee know what ſhall be in the laſt end of the indig-* 465.
nation; for at the time appointed the end ſhall be.

20. *The ram which thou ſaweſt having two horns, are the kings of Media and Perſia.*

21. *And the rough goat is the king of Grecia, and the great horn that is between his eyes is the firſt king.*

22. *Now that being broken, whereas four ſtood up for it, four kingdoms ſhall ſtand up out of the nation, but not in his power.*

23. *And in the latter time of their kingdom, when the tranſgreſſions are come to the full, a king of fierce countenance, and underſtanding dark ſentences, ſhall ſtand up.*

24. *And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people.*

25. *And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes, but he shall be broken without hand.*

Bishop Newton * having observed that this *Little Horn* has, by the generality of interpreters both Jewish and Christian, and especially by *Jerome*, been supposed to mean *Antiochus Epiphanes*, adduces many substantial reasons to shew that in *such* interpretation they must have been mistaken; except as far as *Antiochus Epiphanes* was a type of the dreadful and mischievous power, ultimately intended.

An *Horn*, he justly remarks, in the style of Daniel's prophecy, doth not signify *any particular king*, but is uniformly an emblem of *a kingdom*. And then he proceeds to shew, that there was *another* kingdom besides that

466.

* Dissertations on the Prophecies, Vol. II. p. 50.

of

of *Antiochus*, to which the character and circumſtances aſcribed to the power of the Little Horn are even much more applicable: and this kingdom, he ſays, was *the Roman.*

The Romans were a new and different power among the *four preceding horns*; they roſe from ſmall beginnings to an exceeding great empire; they firſt ſubdued Macedon and Greece, the capital kingdom of *the Goat*; and from thence ſpread and enlarged their conqueſts over the reſt: and the time of their final dominion and uſurpations agrees better than that of Antiochus with the *time* mentioned in the prophecy, viz. *the latter part of the kingdom of the four great horns.*

The Romans, he further ſays, (having firſt ſubdued Macedon and Greece,) inherited, by the will of Attalus, the kingdom of Pergamus, which was the remains of the kingdom of Lyſimachus; and afterwards they converted into a province the kingdom of Syria, and laſtly the kingdom of Egypt.

When the Romans ſtood up, alſo, *the tranſgreſſions were come to the full*; very abominable iniquities (which he enumerates) being practiſed amongſt the Jews, even with

regard

regard to the high prieſthood, and with regard to religion.

The Romans, moreover, *waxed exceeding great towards the ſouth, towards the eaſt, and towards the pleaſant land*, even *within* the territories of the *Goat*. They made provinces of Egypt in the ſouth, of Syria in the eaſt, and of Judea.

The Romans alſo took away the daily ſacrifice, and deſtroyed the temple at Jeruſalem, and put an end to the government of the Jews.

The Romans alſo, in one ſenſe of the word, ſtood up againſt the *Prince of princes*, the Meſſiah; becauſe, although it was in conſequence of the malice of the Jews, and of their
467. *proſecution*, yet it was by the *ſupreme power* of the Romans, that Our Bleſſed Lord (when humbled in the fleſh) was put to death.

After making theſe obſervations, the Biſhop proceeds to give ſtill another turn to the metaphorical emblem: endeavouring to ſhew, in the moſt forcible manner, that the *Romans* not only crucified our Saviour, and were perſecutors of his diſciples; but that, moreover, embracing the Chriſtian religion, they *then* very

ſoon

ſoon corrupted *it*, and perſecuted thoſe who had preſerved its principles untainted; inſomuch that it might be queſtioned whether their favour was not as hurtful to the Church of Chriſt as their enmity.

And he adds, that as the power of the *Roman Emperors* declined, that of the Roman Pontiffs increaſed; and that it may, with equal juſtice, be ſaid of the latter, as of the former, that they *caſt down the truth to the ground, and practiſed and proſpered.*

But notwithſtanding all this is very ingenious, and obſerved with much penetration; and there are certainly *ſuch* characters marked in the deſcription of this dreadful Power, (which ſhould haraſs the Jews and the ſervants of God *in the Eaſt*,) as have a moſt aſtoniſhing *ſimilarity*, in ſome points, to the characters of *that other Power* which ſhould haraſs the people of God and the Church *in the Weſt:* yet nevertheleſs it cannot but be obvious to every conſiderate reader, how much embarraſſed this excellent Writer is, to reconcile ſome obvious difficulties, if all the outlines of the emblematical figure be minutely and properly attended to; and to account for *certain parts* of the prophecy, which are even more

more ſtriking than the reſt: and how unable he is to do ſo (conſiſtently with his own explanation) in a ſatisfactory manner.

The circumſtances which embarraſs him, and the particularities in this part of the prophecy, which render it not truly and accurately applicable to the *Roman empire*, are:

468. *Firſt*, That the Roman power and dominion had *already* been prefigured, in a former part of Daniel's viſion, by the emblem of a *diſtinct great and furious beaſt*, ch. vii. ver. 7 and 8: and if this preſent interpretation of Biſhop Newton's is to be admitted, it is here again repreſented, in a very different manner, under the image only of *a little horn of quite another beaſt*; whilſt the original emblem is forgotten, and departed from entirely.

Secondly. And, in the next place, it is not only deſcribed by a *new and different image, a little horn*; but that *horn* appertains in reality to, and is part of, the emblem, (*the He-Goat*,) which related to a very different and diſtinct empire. And it is hardly a ſufficient ſolution of this difficulty, or a ſatisfactory anſwer to the objection that may obviouſly be made, to ſay that the Romans are here deſcribed only *with reſpect to* THAT

power

power which they had in the Eaſt, when they conquered part of the dominions which had belonged to the Grecian empire, that was originally prefigured by the *He-Goat*.

Thirdly. If this Little Horn is an emblem of any *Roman dominion* whatever, it renders totally nugatory and uſeleſs the emblem of the *other little horn*, which had been deſcribed, ch. vii. ver. 8, as ariſing on the head of the fourth great and dreadful beaſt, repreſenting the Roman empire; *before which little horn three of the firſt horns of that beaſt were plucked up by the roots.* And it introduces much embarraſſment, by confounding theſe two images together; and deſtroys that clearneſs and perſpicuity, for which this whole wonderful prophecy is otherwiſe ſo remarkable in all its parts.

Fourthly. The character given of the *beginning* of this formidable power; that it ſhould be by means of *a king of fierce countenance, and underſtanding dark ſentences*; does little agree with *that* of the Roman power, which exiſted without *any king at all* at that 469.
time; and was Republican, or rather Ariſtocratical, during the conqueſts in the Eaſt; and was compoſed of a people concerning

whom it could by no means be ſaid, during that period, that they underſtood *dark ſentences*, or were famed for any ſuch kind of ſcience. And it is ſurely by no means a ſatisfactory ſolution of this difficulty, to ſay merely that the Roman power was *politic and artful*.

Fifthly. That other part of the deſcription; *that his power ſhould be mighty, but not by his own power*; is explained in a manner that is liable to much objection, when Biſhop Newton ſays, in commenting upon theſe words, "that the Roman empire, as a horn, "or kingdom of the goat, was not mighty by "its own power; was not ſtrong by virtue "of the goat; but drew its nouriſhment and "ſtrength from Rome and Italy. There "grew the trunk and body of the tree, though "the branches extended over Greece, Aſia, "Syria, and Egypt." For ſuch a ſort of explanation as this borders too nearly upon a quibble; and makes the Romans, as thus deſcribed, ſometimes to be *themſelves*, and ſometimes not *themſelves*.

For all theſe reaſons, therefore, I cannot but be perſuaded that there is ſome miſtake in

in this interpretation;—and that we ought to ſearch for another explanation:—conceiving, rather, that the *poſſibility of applying ſo much of the deſcription to the Roman power* ariſes merely from the *ſimilarity* that exiſts between the two great Adverſaries and Impugners of the truth; the one in the Eaſt, and the other in the Weſt: which two *Antichriſts* (if *that* word is to be allowed to be made uſe of on this occaſion, or indeed at all,) were prefigured by the *two little horns*; the one on that *dreadful beaſt*, the fourth beaſt, which was an emblem of the Roman power; the other on the *He-Goat*, an emblem of the Grecian empire.

Before, however, we proceed to inveſtigate 470.
what may perhaps appear to be the truer mode of interpretation, I muſt juſt obſerve, that although Sir Iſaac Newton had entertained the ſame ideas as Biſhop Newton afterwards did, concerning the *Roman power* in the Eaſt being *that* which was prefigured by the little horn of the *He-Goat*; yet he made, moreover, *one* very ſingular obſervation, the concluding part of which may ſerve as a clue to help us to develope the whole matter rightly.

For

For he ſays*: "Henceforward the laſt "horn of the goat (i. e. *the little horn*) con- "tinued mighty under the Romans till the "reign of Conſtantine the Great and his "ſons; and then, by the diviſion of the "Roman empire between the Greek and "Latin emperors, it ſeparated from the La- "tins, and became the Greek empire alone, "but yet under the dominion of a Roman "family; *and at preſent it is mighty under the* "*dominion of the Turks.*"

Theſe laſt words lead us to perceive, that the *little horn* is then ſtill, in the latter period of its exiſtence, moſt diſtinctly a part of the *He-Goat*; and appertains properly to that emblem, and not to the *fourth beaſt*.

Our inquiry, therefore, will naturally be directed to diſcover, whether it did not alſo uniformly belong, from the very firſt, merely to *that* body; and to what was uniformly, and preciſely, and uninterruptedly, deſcribed as appertaining to *it*, diſtinct from what appertained to any other emblem? and, therefore, whether it does not in reality deſcribe *a power* which, from firſt to laſt, never had any connection whatever with the *Roman power*?

* In his Obſervations on the Prophecies, p. 122.

And

And I apprehend *that* indeed to have been 471.
the very caſe. For, whereas the little horn of the *fourth beaſt* ſeems certainly to prefigure the corruptions and miſchiefs ariſing from the *Roman power* in the *Weſt*, in the latter end: ſo this little horn of the *He-Goat* as clearly ſeems to prefigure the corruptions and miſchief ariſing in the *Eaſt*, in the immediate kingdoms of the *He-Goat*, in the latter end; namely, thoſe occaſioned *by Mahomet, and the Saracens, and Turks; and by the Mahometan corruption of religion.*

All this will, I truſt, moſt fully appear, from a thorough and cloſe inveſtigation of the words of the Prophecy, as they ſtand in the Septuagint.

Daniel, ch. viii. ver. 8.

8. Καὶ ὁ τράγος τῶν αἰγῶν ἐμεγαλύνθη ἕως σφόδρα· καὶ ἐν τῷ ἰσχύσαι αὐτὸν, συνετρίβη τὸ κέρας αὐτῦ τὸ μέγα· καὶ ἀνέβη ἕτερα κέρα]α τέσσαρα ὑποκάτω αὐτῦ εἰς τὰς τέσσαρας ἀνέμους τῦ οὐρανῦ.

8. *And the He-Goat* [*the leader*] *of the goats, was rendered powerful to an exceeding*

great degree indeed. And, at the very time when he was at his utmoſt ſtrength, his great horn was utterly broken down. And there aroſe four other horns BENEATH *it, towards the four winds of the heaven.*

We well know, that nothing can be more preciſely deſcriptive of the hiſtory of Alexander the Great, and of his four ſucceſſors, than this one verſe.

He was the Leader and Head of the Grecian power; and he magnified himſelf exceedingly indeed, and advanced to ſuch dominion and power as had never before been
472. poſſeſſed on earth: for, both the Perſian empire, and the great Aſſyrian empire, were only *a part* of his; and he poſſeſſed dominions and territories unknown to thoſe preceding Conquerors who had founded thoſe empires. Nevertheleſs, when he was at his utmoſt ſtrength, when he had juſt entered Great Babylon, triumphing for all his conqueſts, after a long triumphant march from the Eaſt Indies, (where *he firſt* of all men conquered,) he was utterly broken to pieces in an inſtant; and all this vaſt dominion vaniſhed away, and was loſt for ever.

And

And instead thereof, ὑποκατω, *far beneath it*, arose four *inferior* horns, towards the four winds of heaven; the Macedonian, the Syrian, the Egyptian, and the Thracian kingdoms: all of which, taken together, comprehended but a small part of the Empire of the first great horn, (the empire of Alexander,) and were no-ways worthy to be compared with it.

Daniel, ch. viii. ver. 9.

9. Καὶ ἐκ τῦ ἑνὸς αὐτῶν ἐξῆλθεν κέρας ἓν ἰσχυρὸν, καὶ ἐμεγαλύνθη περισσῶς πρὸς τὸν νότον, καὶ πρὸς ἀνατολὴν, καὶ πρὸς τὴν δύναμιν.

9. *And out of one of them there came forth one* [*other*] *strong horn, and* [*this*] *was rendered abundantly powerful towards the South and towards the East* *, *and* [*even*] *towards* THE *Host* † *(or with regard to the congregation of the righteous).*

The

* Πρὸς ἀνατολὴν is left out in the Vatican copy.

† Τὴν δύναμιν. Δύναμις signifies, with the utmost propriety, *copiæ*, or *exercitus*; *an host of forces*, or *an army*; and therefore may be translated (as it actually is in the next verse, in our translation of the Bible,) *the host of heaven*;

 especially

473. The meaning of this verſe ſeems nearly to be as clear as the preceding, when candidly taken into conſideration, without any preconceived prejudices.

Out of one of the four *horns*, (which indeed now appears to have been the Syrian empire, becauſe out of the three others *none* ever aroſe,) *out of this one of theſe horns, there was to come forth one* [*other*] *ſtrong horn*; that

eſpecially as the *article* ſeems added to it on purpoſe to increaſe the energy of the expreſſion. This word, then, leads us to infer, that the *extraordinary power* that ſhould ariſe, ſhould not only prevail ſo as to obtain great dominion on the earth, and a vaſt extent of territory; but ſhould prevail, moreover, *ſpiritually*, againſt the truth, and againſt righteouſneſs; or againſt *heavenly virtues*. Which ſeems a much more obvious interpretation than to ſuppoſe δυναμις, or the *heavenly hoſt*, could mean merely the people of the Jews; or, as our tranſlation has it, *the pleaſant land*, or *Judea*; for *that* was included in Syria, the very region and empire where the power aroſe.

What I have mentioned above may therefore be deemed, without heſitation, to be the ſenſe and right meaning of this expreſſion, correſponding with the ideas of the LXX, whoſe tranſlation I profeſs to follow in all theſe obſervations: and we can hardly doubt but that they, who were ſo well acquainted with the original, had good and ſufficient reaſons for rendering this paſſage of Scripture in this manner.

It

that is, a power, or dominion, of a quite *different kind, although great and ſtrong.* For *this difference* ſeems to be intimated by its 474.
being diſtinguiſhed ſo clearly from the horn out of which it ſprung; whilſt that horn was ſtill ſubſiſting, and not plucked up, or broken down, as the firſt great horn had been.

It muſt, therefore, in order to ſupport this diſtinction fully, mean a *Spiritual* or *Religious Power*, as well as a Civil and Military one. And what Power on earth has ever exiſted, which ſo exactly anſwers ſuch a deſcription, as *the Mahometan Power* does, which actually aroſe out of the Syrian *empire?*

For although Mahomet was born, and

It is very remarkable, however, that in ch. xi. ver. 41, where the ſame kind of expreſſion, in the original, occurs again, they have rendered it *differently*; and have choſen to retain the original word, in Greek letters, τῆ Σαβαΐῳ, or τῆ Σαβεῖν; which, from its etymology, according to the beſt interpretations given to us, ſignifies *glorious*, or *lovely*, or *well adorned*, or ſomething *ſwelling and increaſing to eminence.* From a perſuaſion of the accuracy of *their* tranſlation, I cannot but ſuppoſe that they are ſufficiently to be juſtified for this *difference* in rendering of the word in different places: and therefore I follow *it* in both places; though perhaps the Prophecy would not be very materially injured in its meaning by doing otherwiſe.

taught the first rudiments of his religion in Arabia, and died there himself; yet the Mahometan power first broke forth, and began to be known to the world *in Syria* *, under *Abubeker*; which country was conquered, and entirely subdued, by the Saracens; or rather (to keep close to the idea conveyed in the Prophecy) by the *Mahometan power*, in the space of six years †; the whole country of the Persians ‡ also falling under its dominion. After which, in about fourscore years, the Saracens (or Mahometans) conquered more than the Romans did in four hundred §.

So strong was this horn, and so exactly *an horn*, or *empire*, growing out of a preceding horn or empire, viz. *the Syrian*; and *that* also by means of the strength and forces of *the Syrian*, (which the Mahometans incorporated and made use of,) and not merely by forces of their own brought *from Arabia* to invade that country. And it is very remark-
475. able ‖, that, in Syria, Mahometanism was first established as a *settled religion*, by Abubeker's

* Ockley's History of the Saracens, Vol. I. p. 18, 20.
† Ibid. p. 297.
‡ Ibid. p. 111.
§ Ibid. Vol. II. p. iv.
‖ Ibid. Vol. I. p. 101.

gathering together the ſcattered chapters of the Alcoran into *one* volume.

This power *waxed great* alſo, or was *rendered abundantly powerful*, (preciſely according to the words of the Prophecy,) towards the *South*; for Egypt, as well as Arabia, and the whole coaſt of Africa, became ſubject to it. And ſtill more literally did it prevail *towards the Eaſt*: for, not only all the extent of the old Syrian empire, and Perſia, was conquered; but *India* alſo (which the Romans had never ſubdued) fell into the hands of the Mahometans *. And in Uzbeck †, and alſo in the Eaſt-India iſlands, it is well known that *Mahometaniſm* prevails to this very hour. So much more exactly does this Prophecy belong to the *Mahometan religion* and power than to the *Roman*.

It prevailed alſo againſt THE HOST, or congregation of the righteous; whether by thoſe words we mean (as former commentators have ſuppoſed) the country of Judæa, or *the body of Chriſtians*; or whether we interpret the words to mean, *againſt truth and righteouſneſs, and heavenly virtues*.

* Ockley's Hiſtory of the Saracens, Vol. II. p. 325.
† Ibid. p. 74.

For the Mahometans ſubdued Judæa, and built a moſque for Mahometan worſhip on the very ſpot on which the temple of Solomon had ſtood *; where they preached and ſupported the falſe doctrine of Mahomet, affirming him to be the greateſt of all prophets. They raged † againſt all Chriſtians alſo with the greateſt fury, and haraſſed them by the moſt oppreſſive tyranny unleſs they would turn Mahometans; and they brought the moſt dreadful deſolation on the whole Chriſtian world in the Eaſt. They denied, more-
476. over, and trod down, all the leading truths of Chriſtianity; and ſet up a mock righteouſneſs of their own, of a very different kind from that taught in the Goſpel.

The enſuing words of the Prophecy will bear as cloſe and literal an interpretation; and, as we find them in the Septuagint, are even ſtill more characteriſtick: for they are as follows—

Daniel, ch. viii. ver. 10.

10. Καὶ ἐμεγαλύνθη ἕως τῆς δυνάμεως

* Ockley's Hiſtory of the Saracens, Vol. I. p. 229.
† Ibid. p. 34, 197.

τῦ

τῦ οὐρανῦ· καὶ ἔπεσεν ἐπὶ τὴν γῆν ἀπὸ τῆς δυνάμεως τῦ οὐρανῦ καὶ ἀπὸ τῶν ἄστρων, καὶ συνεπάτησαν αὐτά.

10. *And it was rendered powerful even with respect to the host of heaven. And* [*indeed*] *it fell upon the earth from the host of heaven, and from the stars; but* [*men*] *trampled under foot* THOSE THINGS [*or such considerations*].

However novel and uncommon the translation here given of this verse may appear, it will, nevertheless, I trust, be found faithful and accurate, and most consistent with truth; and it does, surely, most strongly describe the features of the *Mahometan* corruption.

For, in the first place, the word ἔπεσεν, which is found both in the Vatican and in the Alexandrian copy, is in the third person *singular* of the *aoristus secundus*, and not *plural*; and therefore cannot be translated, either *they fell*, or *they were cast down*; (as relating to any other persons, or religions, cast down by this Power, according to the idea conveyed by the common translation of the Bible:) neither can it signify (according to the words of that translation) that this Power *cast down*

down any others from heaven; becauſe, in reali-
477. ty, the word will not bear any ſuch conſtruc-
tion. It muſt mean then, we may conclude,
what this preſent tranſlation here given im-
plies; namely, that this Power *itſelf* fell from
an *heavenly ſtate*; that is, from profeſſions of
righteouſneſs: and that, however corrupt it
became in the end, it nevertheleſs originated
in a zeal for righteouſneſs and truth.

And this deſcription of it is exactly conform-
able to the deſcription of the very *ſame Power*,
given in the Book of the Revelations, ch. ix.
ver. 1; where it is figured under the emblem
of *a ſtar that fell from heaven to the earth*,
and *where* there can be no doubt but that
the *Mahometan power*, in its firſt ſtate, and as
it firſt began to prevail by the help of the
Saracens, was intended to be deſcribed.

And indeed this idea of its origin, as pro-
ceeding from what at firſt appeared *good, and
right, and honourable*, is exactly conformable
to every matter of fact we are made acquaint-
ed with. For it has been faithfully and juſtly
related in the very beſt account we have of
Mahomet *, that he was not only born of one

* That written by Dr. Long, and prefixed to Ockley's
Hiſtory of the Saracens, p. 6.

of

of the nobleſt families, and of one of thoſe the moſt highly honoured of any in Mecca, (his grandfather having been Governor of Mecca, and Preſident of the Caaba;) but that his *firſt* object really was to be a *Preacher of righteouſneſs*, and a Reformer of corrupt religion, and an Oppoſer of the horrible *idolatry* of his countrymen *; teaching, for doctrines, the unity of God, a reſurrection, a future ſtate of rewards and puniſhment, and many moral duties.

It appears alſo that he was very fervent and earneſt in prayer †; and we have no authority to ſuſpect that he was not, at the time, ſincere.

And *Abubeker*, under whom the Maho- 478.
metan power firſt began to be diſtinguiſhed *in Syria*, and who was the firſt head of that power when it began to be formidable, was moſt remarkable for his piety ‡, juſtice, chaſtity, and temperance, and neglect of the things of this life.

Omar alſo, his immediate ſucceſſor, and one of Mahomet's companions as well as Abubeker, was remarkable for ſingular fidelity §,

* See Dr. Long's account, in Ockley's Hiſtory of the Saracens, p. 19. † P. 39, 54. ‡ P. 22, 103. § P. 227.

and

and religions obſervance of his promiſe; and for abſtinence, piety, gravity, great mortification, juſtice, and a conſtant obſervance of religious duties *.

So truly did this Mahometan power, in many reſpects, on its firſt appearance, ſeem to deſcend and fall from heaven, and to proceed from a love and fear of God, and from a regard for righteouſneſs. And ſo truly (becoming afterwards moſt corrupt, oppreſſive, full of falſehood, and labouring to root out Chriſtianity,) may it be ſaid to have *fallen indeed from*, inſtead of continuing amongſt, the hoſt of heaven, or united with real righteouſneſs and truth.

In the next place it may be obſerved, in ſupport of the tranſlation given above, that the word συνεπάτησαν, at the latter end of the verſe, is in the third perſon *plural* (in both copies), and therefore cannot have κέρας *(this power or horn)* for the *nominative caſe*, or ſignify that IT *trampled* any things or powers under foot (according to the idea conveyed by the tranſlation in our Bible.) Neither can it have any *nominative caſe* exiſting with regard

* Ockley's Hiſtory of the Saracens, vol. I. p. 317.

to

to any perſons or things mentioned in the preceding part of the verſe. The *nominative caſe*, therefore, to be underſtood as belonging to this *verb plural*, muſt be ſimply *they*, or *men in general:* and the accuſative that follows the verb being ἀυτὰ, *(in the neuter gender,)* it cannot poſſibly ſignify any *perſons*, or any of the hoſts of heaven, or of the ſtars, (as is implied in our common verſion,) but muſt mean ſimply *thoſe things*, that is, *ſuch conſiderations. Men trampled ſuch things*, or *ſuch conſiderations, under foot.* And, according to this plain mode of tranſlation, the interpretation of this verſe will be after this manner: 479.

That *this horn* (a power that was to ariſe,) ſhould have power even with regard to *religious matters*, as well as temporal dominion; and ſhould prevail againſt ſound religion, and the truth: but that nevertheleſs it had indeed itſelf originated at firſt from a regard for religion and truth (only that regard, and firſt good intention was perverted). This matter, however, men would not duly conſider nor obſerve, but would trample the whole conſideration of it under their feet; and would ſome of them, on the one hand, be deceived by the ſpecious appearance of righteouſneſs,

and ſo become converts and proſelytes to Mahometaniſm; and others of them, through terror, would ſubmit, neglecting to diſtinguiſh the abominableneſs of the perverſion (the apprehenſion of which ſhould have hindered their compliance): whilſt the bulk of mankind, in thoſe countries, would, as uſual, follow the prevailing ſtream, without any enquiry or conſideration at all.

Let us now proceed with the tranſlation:

Daniel, ch. viii. ver. 11.

11. Καὶ ἕως ἧς ὁ ἀρχιςράτηγος ῥύσηται τὴν αἰχμαλωσίαν, καὶ δι' αὐτὸν θυσία ἐράχθη, καὶ ἐγενήθη, καὶ καλευωδώθη αὐτῷ καὶ τὸ ἅγιον ἐρημωθήσεται.

480. 11. *And until the time of the Chief Prince's** *reſcuing the captivity, even by* HIM (*i. e.* by this power, not by the Chief Prince) *the*

* This expreſſion ſeems to have a manifeſt reference to that other remarkable expreſſion, Daniel, ch. xii. ver. 1. which in the tranſlation in our Bible is rendered, *And at that time ſhall Michael ſtand up, the Great Prince which ſtandeth for the children of thy people.*

propi-

*propitiatory ſacrifice was interrupted**, [*or hindered,*] (*i. e.* ſhall be interrupted or hindered,) *and it was done unto him* [*according to his will*], *and he was made to proſper. And the holy ſanctuary ſhall be made deſolate* [*or laid waſte*].

Whether we thus tranſlate this verſe literally from the Septuagint, or whether we take it as it ſtands in our tranſlation in the Bible, as follows:

Yea he magnified himſelf even to the Prince of the hoſt; and by him the daily ſacrifice was taken away, and the place of his ſanctuary was caſt down.

Either way, and with regard to the whole duration of their dominion, the deſcription ſuits *the Mahometan power* moſt exactly; and there was no one period of time in which it was not more applicable to *that power*, than to *the Roman*; to which latter, in ſome reſpects, it was not applicable at all.

For, by the Mahometan power, all reliance on *the Great and Alone* PROPITIATORY SA-

* The Vatican copy has ἐταράχθη, inſtead of ἐρράχθη; and leaves out the next words, καὶ ἐγενήθη.

CRIFICE

CRIFICE *of Jeſus Chriſt*, was effectually taken away in the Eaſt, and men were taught to conſider HIM as being at moſt only a reſpectable Prophet.

And *this* ſurely, (which was never attempted by the Romans at any one period of time,)
481. was a much more effectual taking away, or interruption and hindrance of the *propitiatory ſacrifice*, than merely the deſtruction of the city of Jeruſalem by the Romans; where indeed there never had been any other obſervance, than what was a mere *Type* of the great Propitiatory Sacrifice; and where even that Type had ceaſed to be of the uſual importance, many years before, by the great ANTETYPE being come; or by *the great Propitiatory Sacrifice itſelf* being really perfected, and offered up.

And if we take the words of the firſt part of the verſe, as they ſtand in our tranſlation in the Bible, *Yea he magnified himſelf even to the Prince of the hoſt*; ſurely the *Mahometan power* has done *this*, much more effectually, by placing *Mahomet*, as a prophet, even *above* JESUS CHRIST, than ever the Romans did, by any exertions of authority, or by any corruptions of religion whatever.

The Mahometan power alſo has *ſucceeded according*

cording to its will, for ages, in all its efforts in the East; and has been made to *proſper* wonderfully.

And by the *Mahometan power*, much more effectually than by the *Roman*, has the *Holy Sanctuary* been made *deſolate, and laid waſte*, and *caſt down*; (whether by it we underſtand the *Temple at Jeruſalem*, or the *Holy Land* in general:) for upon the very ſite of the Temple is built a Mahometan moſque *, which was firſt erected by *Omar*; the rites and religious ſervice performed in which have eradicated in that country, as far as is poſſible, all idea of the ancient Jewiſh worſhip; and have ſubſtituted the authority of *Mahomet*, as being ſuperior to that of *Moſes*, or of any Prophet of God, or even of OUR LORD JESUS CHRIST Himſelf.

By the *Mahometans*, moreover, the Holy Land is kept in a deſolate uncultivated ſtate; ſo unlike what it was in the days of its proſperity, that the apparent barrenneſs has even occaſioned ſome raſh opponents of the truth 482.
to blaſpheme, and to call in queſtion the veracity of God's words; becauſe Paleſtine has been deſcribed, in the Holy Scriptures, as

* Ockley's Hiſtory of the Saracens, Vol. I. p. 229.

having formerly been ſo very fruitful. Such objections, however, are fully anſwered, and this matter is well explained, by Dr. Shaw*, who ſays: *The barrenneſs which ſome authors either ignorantly or maliciouſly complain of, does not proceed from the incapacity or natural unfruitfulneſs of the country, but from the want of inhabitants, and from the great averſion likewiſe there is to labour and induſtry in thoſe few who poſſeſs it.*

The next verſe again is as peculiarly applicable to the *Mahometan Power.*

Daniel, ch. viii. ver. 12.

Καὶ ἐδόθη ἐπὶ τὴν θυσίαν ἁμαρτία, καὶ ἐρίφη χαμαὶ ἡ δικαιοσύνη· καὶ ἐποίησεν, καὶ κα[ενωδώθη.

And there was given [or eſtabliſhed] *above* [or contrary to, and in the room of,] *the propitiatory ſacrifice*, SIN, *and righteouſneſs was*

* In his Travels, p. 333. Sandys alſo relates what tends to explain this matter, p. 183. And ſo does Maundrell, p. 65. And a more thorough inveſtigation and explanation of this fact may be ſeen in the Notes annexed to a book entitled *Hymns to the Supreme Being*, p. 119, 120, 121, 122, 123 of the firſt edition; and from p. 122 to 127 in the laſt edition.

caſt down to the ground; and it [*i. e.* the power alluded to] *did this, and was made to proſper* *.

According to a mode of ſpeaking uſual in the prophecies, what is predicted, as hereafter to come to paſs, is ſpoken of *here* as being done and accompliſhed; the Prophet 483.
expreſſing himſelf as having actually *beheld*, *typically*, that which was to be done.

And it cannot but be obſerved, that the prepoſition ἐπὶ being joined to an *accuſative* caſe, muſt, in this inſtance, be tranſlated *ſuper*, or *ſupra*, or *contra*; and therefore the interpretation of this verſe ſeems plainly to be—

That, in the room of the *Great Propitiatory Sacrifice*, (the application of the benefit of which, and the uſe of the Type whereof was taken away,) there ſhould be eſtabliſhed *in the Eaſt*, SIN; that is, according to the real meaning of the word ἁμαρτία, *a fixed inveterate error* †, or the error of the *Mahometan mode of ſalvation*.

* There are a very few and trifling alterations in the reading of the Vatican copy of this verſe. We there find ὑψίφρη, inſtead of ὑψίφρη; and τυωδώθη, inſtead of καλυωδώθη.

† This is the true meaning of ἁμαρτία, according to H. Stephens's etymology of the word.

And *righteouſneſs*, that is, the true and real righteouſneſs taught by the Word of God, and in the Goſpel, was to be caſt down to the ground. And ſo it has been, in the Eaſt, moſt effectually.

And the Power that *did all this* has ſucceeded from the Mediterranean to the Indian Ocean, and has been proſpered beyond almoſt all Powers upon earth.

Next follows a moſt remarkable prediction indeed:

Daniel, ch. viii. ver. 13.

Καὶ ἤκουσα ἑνὸς ἁγίου λαλοῦντος· καὶ εἶπεν εἷς ἅγιος τῷ Φελμωνὶ τῷ λαλοῦντι· Ἕως πότε ἡ ὅρασις ϛήσεται, ἡ θυσία ἡ ἀρ-
484. θεῖσα, καὶ ἡ ἁμαρτία ἐρημώσεως ἡ δοθεῖσα, καὶ τὸ ἅγιον καὶ ἡ δύναμις συμπαϛηθήσεϛαι;

And I heard one certain Holy One ſpeaking. And a certain Holy One ſaid to that REVEALER OF SECRETS * *that was ſpeaking: For*

* Some of our early tranſlations of the Bible, (and particularly that printed in 1595,) tranſlate this paſſage thus. *Upon this I heard one of the Saints ſpeaking, and one of the Saints*

For how long ſhall the viſion be eſtabliſhed, [concerning] *the* [propitiatory] *ſacrifice which ſhall*

Saints ſpake UNTO PALMONI, *ſaying, &c.*—And the *gloſs* in the margin adds by way of explanation of the word PALMONI—*that is,* A SECRET ONE, *or a marvellous one; whereby is underſtood,* CHRIST *the Revealer of all Secrets.* And ſuch interpretation is perfectly conſiſtent with what is ſaid concerning CHRIST by the Prophet Iſaiah:

Iſaiah, ch. ix. ver. 6.

Ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, ἧς ἡ ἀρχὴ ἐγενήθη ἐπὶ τῷ ὤμῳ αὐτῦ· καὶ καλεῖται τὸ ὄνομα αὐτῦ μεγάλης βυλῆς ἄγγελος, θαυμαστὸς, σύμβυλος, ἰσχυρὸς ἐξυσιαστὴς, ἄρχων εἰρήνης, πατὴρ τῦ μέλλοντ☞ αἰῶνος. Ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τὺς ἄρχοντας, εἰρήνην καὶ ὑγείαν αὐτῷ.

Which may be literally tranſlated;

For unto us a Child has been born, and unto us a Son has been given, Whoſe was the dominion; placed [*even*] *upon* HIS *ſhoulder. And his name is called, Angel of Great Counſel, Wonderful†, the Perſon conſulted, a Strong One, One having Great Power, having the Command of Peace, the Father of the aion to come. For I will bring peace upon thoſe who rule;—Peace and welfare to Him.*

Or, as it is elegantly tranſlated, from the Hebrew, in our verſion:

Unto us a Child is born, unto us a Son is given, and the Govern-

† The Vatican copy leaves out this and the following ſublime epithets.

ſhall be taken away [or ſet aſide]; *and the Sin* [or error] *of deſolation* [or that maketh deſolate] *that ſhall be given*, [or ſet up in the room thereof;] *and concerning the ſanctuary, and the heavenly hoſt*, [or truth and righteouſneſs,] *which ſhall be trodden under foot?*

Government ſhall be upon His ſhoulder: and His name ſhall be called, Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace.

Conſiſtently with the original promiſe to *Abraham* relating to the MESSIAH, which Dr. Clarke excellently well explains in his 22d Sermon, Vol. III. p. 378. ſaying, that "the term *Wonderful* ſignifies that the perſon ſpoken "of was to be of *ſecret* and *greater dignity* than the Jews "expected, conſiſtently with the more ancient intima-"tion given to *Jacob* when he wreſtled with him; and "that the term *Counſellor* ſignifies *the Revealer of the ſecret "counſel of God.*"

And we find this verſe in Daniel tranſlated by Tremellius and Beza: Tunc audivi quendam ſanctum loquentem; dixit enim quidam ſanctus, *illi qui occulta in numerato habet loquenti*, quouſque, &c.

I ſhall only add, that I have tranſlated the latter words of this verſe from the *Septuagint* in the manner above, becauſe this ſenſe is more conſonant to the manner in which they ſtand in the Vatican copy, where there is no repetition of the word εἰρήνην: but they might be tranſlated, *I will bring peace upon thoſe who are active inſtruments of peace and welfare to Him.*

Daniel,

Daniel, ch. viii. ver. 14. 485.

Καὶ εἶπεν αὐτῷ· Ἕως ἑσπέρας καὶ πρωὶ ἡμέραι δισχίλιαι καὶ τριακόσιαι, καὶ καθαρισθήσεται τὸ ἅγιον.

And he ſaid unto him, Until evenings and mornings [*amounting to*] *two thouſand and* THREE HUNDRED *days, and* [*then*] *the ſanctuary ſhall be cleanſed.*

Here we have a plain intimation, that the viſion and information was communicated by OUR LORD CHRIST *Himſelf, the Reveaſer of Secrets,* (unto whom all things were made known by *the Father* from the beginning.) 486. And the queſtion being aſked, how long a ſpace of time the prophecy related to, and how long it would be before the cauſe of deſolation that ſhould come upon the Holy Land, and ſubvert the truth therein, ſhould be at an end? the anſwer (as it ſtands in Dr. Grabe's edition of the Septuagint from the Alexandrian copy, conſiſtent with what we find in our verſion in the Bible,) is, *for two thouſand and three hundred days:* but in the Vatican copy we read δισχίλιαι καὶ τετρακόσιαι, *two thouſand and four hundred.*

How this difference firſt crept into either of theſe two copies, is difficult to ſay; and it is perhaps ſtill more difficult, at preſent, to aſcertain poſitively *which* of the two is the right reading of the text, in ſuch a manner as to determine the *final* dates with abſolute preciſion: and in conſequence of *this* we muſt needs be left in ſome uncertainty as to a period of about one hundred *prophetical days* or *years*.

But it is moſt remarkable, and deſerves no ſmall degree of attention, that if we take the number of the days to be *two thouſand three hundred*, as we find them in Dr. Grabe's edition from the Alexandrian Manuſcript, (which, on account of its agreeing with our tranſlation from the Hebrew, and with ſo many other copies, is moſt likely to be the right reading;) then this number ſeems to afford us an uncommon degree of light and information.

For if we allow the *days* to be *prophetical days*, and to denote *years*, conſiſtently with the interpretation of ſo many other parts of prophecy, and begin to compute *them* from the time of the full eſtabliſhment of the power of the Ram, (*i. e.* of the Medo-Perſian Empire,

Empire, by the conqueſt of Babylon in the year 538 A. C.) with the eſtabliſhment of which power the ſpace of time mentioned in the viſion ſeems manifeſtly to have begun; (becauſe the queſtion is concerning the *whole duration* of what was repreſented in the viſion *from firſt to laſt:)* If, I ſay, we thus take the days, according to the Alexandrian Manuſcript; then the duration of the viſion will bring us down to the year 1762, when *that Great Northern Power and Reign* began to appear, which ſeems to have been deſigned by Divine Providence to check, (and has already *firſt* and *only* of all others *begun* effectually to check,) and to diminiſh *that Mahometan Power*, that for ſo many ages has been the cauſe of the *deſolation*, and of the long ſubverſion of truth. 487.

And if we take the whole period from the time when the power of the Ram was *complete*, that is, when the Medo-Perſian Power was arrived at *its greateſt height of all*, by the ſubduing of Egypt in 525 A. C. it will bring us down preciſely to the year 1775, when the *Mahometan Power* had juſt been obliged to conclude, and ſign, the *firſt*

peace,

peace, by which (inſtead of obtaining conqueſts, and extending, as it had always formerly done, its dominions,) it was obliged to give up a very conſiderable part of its territories; to yield up in event *the Crimea*; and to ſubmit to ſuch a diminution of command, even on its own ſeas, as muſt prepare the way for ſtill greater inroads upon its future influence.

The terms of the Treaty, which were preſcribed by the Conquering Power of Ruſſia, after moſt aſtoniſhing ſucceſſes, were *: *the eſtabliſhing the independency of the* CRIMEA, (which has ſince been conſidered as being even part of the Ruſſian Empire;) *the abſolute ceſſion, to Ruſſia, of Kilburn, Kerche, and Jenickala, and of all the diſtrict between the Bog*
488. *and the Dnieper; a free navigation in all the Turkiſh ſeas, in which is included the paſſage through the Dardanelles, with all the privileges and immunities which are granted to the moſt favoured nations;* and beſides all this, *Ruſſia was to retain, of her conqueſts,* AZOPH *and* TAGANROK; *and moreover, there were ſeveral private ſtipulations in favour of the inhabitants*

* See Annual Regiſter for 1774, p. 7.

of

of Moldavia and Walachia, and of the Greek Iſlands.

And the train of victories, which led to this Treaty, is ſo remarkable, that the ſhort detail cannot be omitted, if we wiſh either to do juſtice to the hiſtory of ſo celebrated a period, or to be enabled to reflect properly, and with right apprehenſions, on the words of Divine Prophecy.

Till about the year 1698, the *Mahometan Power* had been uniformly ſucceſsful; having indeed continually been *increaſing* its influence and extent of rule, both in the time of the Saracen Empire, and in the time of the Turkiſh, till its moſt diſtinguiſhed *Imperial ſeat* was fixed at laſt at Conſtantinople, the former reſidence of the head of the EASTERN *Roman Empire.*

But, (as had been foretold, on the ſtrength of the words of Prophecy, by the excellent Biſhop Lloyd *,) after the year 1698, it made no

* A mere inadvertent mode of expreſſion brought almoſt the whole of Biſhop Lloyd's excellent Obſervations into diſcredit; notwithſtanding their being founded, *in ſubſtance*, on moſt poſitive declarations in prophecy; and notwithſtanding their having appeared *hitherto*, in effect, (when

no more conqueſts, nor even what could be called in any degree ſucceſsful wars.

(when candidly conſidered as to their *real* meaning and intent,) moſt perfectly conſiſtent with truth.

He ſaw clearly, from the conſideration of the TIMES mentioned in that famous prophecy, which has been delivered down to us under the emblems of the *Sixth Trumpet*, that the *Turk*'s power of doing any further miſchief was at an end: and, meaning to expreſs *this* in its fulleſt extent, (inſtead of confining his words to their *not being able to* ADD TO *their territories, or to obtain any further dominion; or to hurt and haraſs mankind any more;*) he unfortunately made uſe of ſuch expreſſions as implied that they would *not make war any more;* which unqueſtionably they both might do, and have done, and may ſtill do, only without any ſucceſsful iſſue. This whole matter has been fully elucidated by the learned Biſhop Newton, who has done juſtice to the memory of his learned predeceſſor.

We muſt wait, however, for the final events of all things, and even till ſuch events have been ſome time paſt, before they can be properly applied, *ſo* as to give the full ample teſtimony to the Divine Word of Prophecy. But it is a matter of high import to be able to diſcern truly any the leaſt *ſigns of the times*, in ſuch a manner as to catch glimpſes of real light, ſufficient in ſome degree to enable us to know our preſent *relative* ſituation. And both Biſhop Lloyd, and other attentive ſpirits of deep thought and reflection, who have enabled us at all to do *this*, deſerve ſurely a favourable reception, and thanks, on that account; and not to be treated with ſcorn, and loaded with reproaches, merely becauſe of little inaccuracies of expreſſion, and certain unavoidable miſtakes, in the midſt of the real light which they afford to the world.

At

At laſt, in 1762, the *Great Empreſs Catharine II.* appeared eſtabliſhed upon the throne of Ruſſia, whoſe reign, and marvellous energy of ſpirit, have been attended with the moſt happy and glorious conſequences, both to her own country, and to the whole world.

And in 1768 this *wonderful Princeſs* found herſelf under an abſolute neceſſity of engaging in a war with the Porte *. 489.

In 1769 the Turks began to ſuſtain great loſſes, and the Ruſſians became maſters of *Moldavia* and *Walachia;* and the poor Greek Chriſtian inhabitants, at length relieved from their long ſubjection to the *Mahometan yoke*, with gladneſs took the oaths of allegiance to the Empreſs of Ruſſia as their Sovereign †.

In 1770 the Ruſſians gained a great and complete victory over the Turks, near the Danube, between the Pruth and the Cabul. After this, Bender was taken by the Ruſſians, and other places of importance; and the Turks were entirely driven beyond the Danube ‡. But, what was more than all this, Ruſſia now, for the firſt time, became a *great* 490.

* Annual Regiſter for 1768, p. 27.

† Ibid. 1769, p. 27.

‡ Ibid. 1770, p. 11—26.

maritime power;—ſent (to the aſtoniſhment of all Europe) a fleet into the Mediterranean, and deſtroyed the Turkiſh navy in their own ſea *.

Next, in 1771, Crim-Tartary was diſmembered from the Ottoman power, and fell into the hands of Ruſſia; the whole peninſula being conquered. And a ſecond time alſo the Turkiſh army was routed, and driven from the Danube to the Mountains †.

In 1772 the Crim-Tartars totally renounced the Ottoman government ‡; and, by a ſolemn Treaty, put themſelves under the protection of the Empreſs of Ruſſia; (and we have *ſince* ſeen what aſtoniſhing and unexpected effects have followed, contrary to what the writers of that time previouſly imagined.)

In 1773, the Turks, making efforts to regain their loſt influence, were again defeated in ſeveral engagements; and, after meeting with ſimilar repulſes, in 1774, on the 21ſt of July, were finally compelled to accede to a peace, on terms *preſcribed by their Great Conqueror* §; which were ſuch that, conſidering

* Annual Regiſter for 1770, p. 36.
† Ibid. 1771, p. 73—85.
‡ Ibid. 1772, p. 16.
§ Ibid. 1773, p. 11—23.

the

the effects they have already produced, we cannot but *henceforth* look forward, with earneſt expectation, to a time when the *Mahometan Power*, and its dreadful influence in the Eaſtern world, ſhall be no more. 491.

The Mufti's words in his *Fetfa*, containing his conſent to the peace, were: *Seeing our troops will no longer fight the Ruſſians, it is neceſſary to conclude a peace.*

This being done; even ſo ſoon as in the latter end of the year 1775, the ſucceſsful Empreſs of Ruſſia had amply rewarded her brave general and officers, had taken off impoſts from her ſubjects occaſioned by the war, had eſtabliſhed the means of trade and commerce on the Black Sea; and the Turkiſh empire was leſt weak and enfeebled, and was ſtill further haraſſed, by the Egyptians, and by the Perſians.

And we cannot *now*, ſurely, without wonderful aſtoniſhment, and *ſingular attention*, view the Turks, in the preſent year, 1787, provoking another war with this Great Northern Power, and labouring to draw down ſpeedy ruin on their own devoted empire.

It is impoſſible to read of theſe events, with any degree of due reflection, and not to

have

have ſome reſpect to the words of Daniel's intereſting prophecy.

If we take the number of prophetical days, or years, to be as we find them in the Alexandrian Manuſcript, they bring us down to *this* marvellous *beginning of the diminution* of the Mahometan power, which we have every reaſon to believe ſhall go on till that power is annihilated.

And if, inſtead of the reading of the Alexandrian copy, we take the reading of the Vatican, viz. *two thouſand and four hundred days*, it only brings us down a little later, and as it were to a *complete* and *final* accompliſhment of the prophecy, about the years 1862 or 1875 *, when *that power* will probably be
492. entirely at an end; when perhaps the reſtoration of the Jews will be at hand; and when the TIMES will be approaching, in which (according

* It ought to be juſt mentioned, that Jerome informs us †, that ſome verſions, differing from the LXX, read *two hundred days*, inſtead either of *three hundred*, or *four hundred*. But as theſe verſions may juſtly be deemed of no very great authority, it is not of importance to form any particular concluſions from ſuch reading. Nevertheleſs I cannot forbear mentioning it, as a ſtrange concatenation

† See Newton on the Prophecies, Vol. II. p. 76.

cording to what has been obſerved in the preceding Sections) the Chriſtian world will, with great reaſon, be looking forwards to the ſpeedy accompliſhment of the moſt important promiſes in the Word of God.

But *how*, or in what manner, they ſhall be accompliſhed, is not for us to know, till the events ſhall themſelves declare. Our buſineſs is merely (convinced by what is already paſt) to look forward with reverential hope, and fear.

To ſtrengthen our expectations, however, we ſhall find, that every other part of this word of prophecy, is as remarkably applicable to the *Mahometan Power*, as that part which we have already taken into conſideration.

It would be wrong to omit paying a due attention to the whole. Let us therefore conſider what immediately follows, which is even ſtill more explicit than the preceding verſes.

nation of circumſtances, that if we take even this reading of *two hundred* days, and compute them, as before, from the full eſtabliſhment of the *Medo-Perſian Empire*, it will bring us down to the year 1675, which was only about two or three years after the *birth*, and a very few years before the *acceſſion* to the throne, of the Great *Czar Peter*, the very founder of the *Ruſſian power* and empire.

Daniel, ch. viii. ver. 15—23.

15. Καὶ ἐγένετο ἐν τῷ ἰδεῖν με, ἐγὼ Δανιὴλ, τὴν ὅρασιν, καὶ ἐζήτουν σύνεσιν, καὶ ἰδοὺ ἔστη ἐνώπιον ἐμοῦ, ὡς ὅρασις ἀνδρὸς·

493. 16. καὶ ἤκουσα φωνὴν ἀνδρὸς ἀναμέσον τοῦ Οὐβὰλ, καὶ ἐκάλεσεν, καὶ εἶπεν· Γαβριὴλ, συνέτισον ἐκεῖνον τὴν ὅρασιν.

17. Καὶ ἦλθεν, καὶ ἔστη ἐχόμενα τῆς στάσεώς μου· καὶ ἐν τῷ ἐλθεῖν αὐτὸν ἐθαμβήθην, καὶ πίπτω ἐπὶ πρόσωπόν μου· καὶ εἶπεν πρὸς μέ· Σύνες υἱὲ ἀνθρώπου· ἔτι γὰρ εἰς καιροῦ πέρας ἡ ὅρασις.

18. Καὶ ἐν τῷ λαλεῖν αὐτὸν μετ' ἐμοῦ, ἐθαμβήθην καὶ πίπτω ἐπὶ πρόσωπόν μου ἐπὶ τὴν γῆν, καὶ ἥψατό μου, καὶ ἔστησέν με ἐπὶ πόδας μου,

19. καὶ εἶπέν μοι· Ἰδοὺ ἐγὼ γνωρίζω σοι τὰ ἐσόμενα ἐπ' ἐσχάτου τῆς ὀργῆς· ἔτι γὰρ εἰς καιροῦ πέρας ἡ ὅρασις.

20. Ὁ κριὸς ὃν εἶδες, ὁ ἔχων τὰ κέρατα, βασιλεὺς Περσῶν καὶ Μήδων.

21. Καὶ ὁ τράγος τῶν αἰγῶν, βασιλεὺς Ἑλλήνων·

Ἑλλήνων· καὶ τὸ κέρας τὸ μέγα ὃ ἦν ἀνὰ μέσον τῶν ὀφθαλμῶν αὐτοῦ, αὐτός ἐστιν ὁ βασιλεὺς ὁ πρῶτος.

22. Καὶ τοῦ συντριβέντος δὲ ἔστησαν ὑποκάτω τέσσαρα κέρατα, τέσσαρες βασιλεῖς ἐκ τοῦ ἔθνους αὐτοῦ ἀναστήσονται, καὶ οὐκ ἐν τῇ ἰσχύϊ αὐτοῦ.

23. Καὶ ἐπ' ἐσχάτῳ τῆς βασιλείας αὐτῶν, πληρωμένων τῶν ἁμαρτιῶν αὐτῶν, ἀναστήσεται βασιλεὺς ἀναιδὴς προσώπῳ καὶ συνιῶν προβλήματα.

15. *And it came to pass that I Daniel, on my seeing the vision, moreover sought* [*right*] *conception* [*of the matter*], *and behold there stood before me as the appearance of a man.*

16. *And I heard a voice of a man from the midst of the Oubal,* [*the Ulai;*] *and he called, and said, Gabriel, cause that man to understand the vision.* 494.

17. *And he came and stood near unto* the place*

* The Vatican copy has ἐχόμενος instead of ἐχόμενα, which word Dr. Grabe has; but neither of the words seem to have been in the original Alexandrian copy.

place where I ſtood. And on his coming I was ſtruck with great dread, and fell upon my face. And he ſaid unto me, Son of man, apprehend; for the viſion relates to a time as yet very far off.*

18. *And on his ſpeaking to me, I was affected with great dread†, and fell upon my face upon the earth. And he touched me, and ſet me [firm] upon my feet;*

19. *And he ſaid unto me, Behold I will make thee to know the things that ſhall be at the very latter end‡ of the [executing of the] wrath. For the viſion relates to a time as yet very far off.*

20. *The Ram which thou ſaweſt, which had the horns, is a king§ of the Perſians and Medes.*

21. *And*

The word ἰχόμενος is however uſed in the ſame ſenſe by the LXX, 1 Kings, ch. xiii. ver. 25, and is found there in both copies.

* This tranſlation, which the LXX lead us to make, appears ſurely much more intelligible than that in our Bible. It might be tranſlated perhaps thus; *For the viſion relates to the very end of time.*

† This verſe is moſt ſtrangely tranſlated in our verſion in the Bible. The Vatican copy leaves out the word ἐθαμβήθην.

‡ The Vatican copy has ἰσχάτων inſtead of ἐσχάτε.

§ If we follow the LXX, this is wrongly tranſlated in our

21. *And the He-Goat [the leader] of the goats, is a* * *king of the Grecians. And the* 495.
horn, the great horn which was in the midſt between its eyes, this is the firſt king.

22. *And [whereas] this being utterly broken down, there aroſe up far beneath it four [other horns]; four kings ſhall ariſe out of his nation, but not with ſuch ſtrength as his* †.

23. *And in the latter* ‡ *period of their kingdom, when their ſins are come to the full, there ſhall riſe up a king of [a ſtout] fierce countenance, and underſtanding dark ſentences [or problems].*

By adhering cloſely to the Septuagint verſion, in tranſlating the firſt eight of theſe verſes, we cannot but perceive that the expreſſions in them are more nervous and in-

our verſion of the Bible. And by the verſion of the LXX we are led to what ſeems to be moſt preciſely the true date of the beginning of the viſion; namely, the time of *Cyrus*, when he was completely eſtabliſhed on the throne of Babylon.

* The article being left out, this ſhould not be tranſlated *the king*, but *a king*.

† The Vatican copy has *αἰτῶν* inſtead of *αἰτᾶ*, but the latter ſeems obviouſly to be preferred.

‡ Here again the Vatican copy has the plural number.

telligible than in our tranſlation, as it ſtands at preſent in the Bible,

And with regard to the laſt verſe, it muſt be obſerved, that ἀναιδὴς properly ſignifies, *not having any ſhame or ſcruple as to any part of his conduct.*

And whether we take the word in this ſenſe, or as it is moſt commonly tranſlated, as ſignifying a *fierce bold countenance*; either way this deſcription of the King, or Power, which ſhould ariſe in the latter period of the duration of the four horns, or four Grecian kingdoms, anſwers much more exactly to *Mahomet*, and the *Mahometan power*, than to the Romans.

For *Mahomet*, and his Saracen *ſucceſſors*, were *indeed* Princes of a *fierce ſtout countenance*, if there ever were any ſuch in the world. And they were really *Kings*, and each of them *a King*; which none of the Romans ever were, at leaſt till after the time of their conqueſts in Syria. And Mahomet,
496. above all others, and much more than the Romans, *was without ſhame or ſcruple as to any part of his conduct, ſetting up a falſe forged religion, in defiance of the truth*; which all his

ſucceſſors

ſucceſſors as ſhameleſsly maintained and propagated.

Mahomet alſo, and his ſucceſſors, might, much more than the Romans, be ſaid to underſtand *dark ſentences* (or *problems*); inaſmuch as they compoſed, and compiled, the *Alcoran*; a religious book, full of ſuch *dark ſentences*. And if by the word *King* be meant an whole *kingdom* or *people*, as is very uſually the caſe in the prophetical writings, then this expreſſion has moreover a ſtill ſtronger relation to the Saracens and Arabs; when we conſider further, that they were moſt remarkable for their ſkill in *mathematicks* and *algebra*; inſomuch that even the beſt knowledge we *now* have of thoſe ſciences is actually originally derived to us from *them*; whilſt in truth the Romans were not much ſkilled therein, having only a little knowledge of geometry from the Grecians.

The next verſes are as clearly deſcriptive of the *Mahometan Power*:

Daniel, ch. viii. ver. 24—26.

24. Καὶ κραταιὰ ἡ ἰσχυς αὐτῦ, καὶ ὐκ ἐν τῇ ἰσχύϊ αὐτῦ, καὶ θαυμασὰ διαφθερεῖ,

φθερεῖ, καὶ κατευθυνεῖ, καὶ ποίησει, καὶ διαφθερεῖ ἰσχυρὸς, καὶ λαὸν ἅγιον.

25. Καὶ ὁ ζυγὸς τῦ χλοιῦ αὐτῦ κατευθυνεῖ· δόλος ἐν τῇ χειρὶ αὐτῦ, καὶ ἐν καρδίᾳ αὐτῦ μεγαλυνθήσεται, καὶ δόλῳ διαφθερεῖ πολλὺς, καὶ ἐπὶ ἀπωλείας πολλῶν σήσεται· καὶ ὡς ὰὰ χειρὶ συντρίψει.

497. 26. Καὶ ἡ ὅρασις τῆς ἑσπέρας ἡ τῆς πρωϊνῆς τῆς ῥηθείσης ἀλήθης ἐσιν. Καὶ σὺ σφράγισον τὴν ὅρασιν, ὅτι εἰς ἡμέρας πολλάς.

24. *And mighty is his ſtrength, yet not in his own ſtrength* *; *and he corrupts things that are admirable* †, *and proſpers, and ſhall effect* [*all this*]; *and he ſpoils ſtrong perſons, and an holy people.*

25. *And his bond* [*or yoke*] *of ſubjugation* ‡ *proſpers. Deceit is in his hand, and in his*

* Theſe words, καὶ ἐκ ἐν τῇ ἰσχύϊ αὐτῦ, are not in the Vatican copy.

† The word is not θαυμαστως, but θαυμασα; and that in both copies.

‡ The more literal tranſlation is, *the yoke of his fetter, or of his chain, wherewith he binds the necks of his captives.*

heart

heart he ſhall be exalted; and by deceit he ſpoils many, and upon the deſtruction of many ſhall be eſtabliſhed, and he ſhall cruſh [*and break*] *them as eggs* [*are broken*] *with his hand.*

26. *And the viſion of the evening and morning* [*or concerning the period of the duration of the whole*] *which has been ſpoken, is true. And do thou ſeal the viſion, becauſe it is for many days.*

We cannot but perceive, in theſe verſes, a conſiderable difference between the tranſlation of the LXX, and that which we have in our verſion of the Bible. If, however, I have ſucceeded in rendering the former faithfully, and accurately, according to my endeavour, it only confirms, ſtill more fully, how unqueſtionably this prophecy ought to be applied to the *Mahometan Power*, rather than to the *Roman*.

For, *mighty was* ITS *ſtrength indeed;* inaſmuch as in fourſcore years it ſubdued more people than the Romans did in four hundred. *Yet truly this was not properly* ITS *own ſtrength:* becauſe the Saracens conquered, not 498.
ſo much by means of forces raiſed in their own country, in Arabia, and made to march from

from thence into Syria; as by means of forces raiſed in Syria itſelf, and in all the regions of the Eaſt; and by means of converts made to their religion in different parts of the world; who were, in reality, from firſt to laſt, during the height of their power, only a ſort of *renegadoes*:—a circumſtance that renders this part of the prophecy much more intelligible, than any mode of application of it to the Romans can poſſibly do.

And moſt truly might this Power be ſaid *to corrupt things admirable, and to proſper*; if we conſider, that the very eſſence of all the doctrines of the Alcoran was founded upon a corruption of the doctrines received by the Jews from the Word of God, and even of thoſe of the Goſpel; the Mahometan doctrine being a jumble of Jewiſh and Chriſtian morality, excluding many of the important truths contained in the Holy Scriptures.

Moſt truly alſo did this Power *ſpoil ſtrong perſons*, and deprive them of ſtrength; when its ruling principle was to ſuffer *no nobles*, or great independent perſons of property, under its dominion, ſuch as are found in all other countries except *the Mahometan*.

And

And moſt truly did it ſpoil *an holy people*; when all Aſia, from being Chriſtians, and having the *firſt* and moſt illuſtrious churches amongſt them, became openly Mahometan; and the few Chriſtians, that remained, were forced to live in great meanneſs and ſubjection—hidden, as it were, in corners.

The *bond of ſubjugation alſo*, in the hands of this Power, *has proſpered for a very long ſeaſon:* and *deceit has indeed been ever in its hand;* ſince it is well known, and the whole hiſtory both of the Saracens and of the Turks ſhews it, that they extended their dominion 499.
by *pretended lenity* to thoſe who would become converts to their religion, and by the artificial means of pretending charitably to educate the children of Jews and Chriſtians in their Courts, even much more than by the ſword, or by conqueſt; and thus continually ſecured a ſucceſſion of violent bigots, and enthuſiaſtic warriors.

And with regard even to the extent of power and dominion obtained *by the ſword*; it cannot be forgotten, that one great cauſe of the vigour and fury with which the Mahometan ſoldiers fought, and wielded the ſword in their hand, was the *deceitful doctrine*, and

perſuaſion, that whoever fell in battle, fighting for the cauſe of *Mahometiſm*, ſhould inſtantly be tranſported into a ſenſual paradiſe.

To which we may add, that, beſides all this, to encourage their ſoldiers, the Caliphs, (who even preached from the pulpit to them,) and the Officers, were moſt remarkable for their frequent preſumptuous *appeals to Heaven**; and for their preſumptuous uſe of the NAME OF GOD, and for pretending to know *His Will*.

In every part, as well as in Syria, and at Conſtantinople, the *Mahometan Power* was augmented, and prevailed, preciſely by *theſe means*. And in Egypt, the Great Mamaluke Power was maintained, by a ſucceſſion of *ſuch* ſlaves as had been educated in the Seraglio, having been originally the children either of Jews or Chriſtians.

And when the *deceitful ſpirit* of enthuſiaſm concerning their paradiſe failed, and the Ma-
500. hometans began to give way to that infidelity (which is always ſooner or later, in event, produced by the pretences of falſe and cor-

* Ockley's Hiſtory of the Saracens, Vol. II. p. 175, 243, 245, 281.

rupted

rupted religion), their power began to decline. And we ſee them now, in theſe days, in a ſtate of great debilitation, and likely to fall for ever.

By deceit, therefore, this Great Mahometan Power *ſpoiled many*; whilſt it was indeed *magnified, and highly exalted in its heart*, notwithſtanding the affected appearances of humility, which ſo many of the Caliphs put on; ſubmitting to much mortification and ſelf-denial, living and faring like the meaneſt of their ſubjects, and even worſe than the meaneſt of any ſubjects (if they are honeſt) ought to fare.

And upon the deſtruction of *many* people, and *many* nations, has this Power been eſtabliſhed; which has indeed effectually bruiſed thoſe nations, and left them in obſcurity, and deprived them both of all their former greatneſs, and alſo of all the greatneſs they might now, even at this time, have had, and enjoyed: and has cruſhed them, and ſpoiled both their blood and treaſure, and glory, *even as an egg is cruſhed and ſpoiled when preſſed by a rough hand.*

Thus at laſt we find, in theſe latter days, the whole *Divine* Viſion become *now* moſt

explicit and clear, if we follow the verſion of the Septuagint.

And if any one chooſes rather to retain *that* which we have in the Bible, yet here again he will find that *it is* in truth no leſs ſo; for the meaning and interpretation is in ſubſtance the ſame throughout: only in the 25th verſe it is added, *he ſhall ſtand up againſt the Prince of princes.* This, however, is ſurely moſt true of the *Mahometan Power*, which has ſet up *Mahomet* and his religion againſt Chriſtianity, and has proclaimed *Mahomet* to be a greater Prophet than JESUS OF NAZARETH, who is indeed *the Meſſiah, the Prince of princes, the King of kings, and Lord of lords**.

501. We find alſo ſtill further, in the verſion of our Bible, theſe words: *but he ſhall be broken without hand*; which (if they are a right tranſlation) relate to ſomewhat ſtill to come; and therefore can no ways interfere with what has hitherto been moſt apparent.

The concluding words relating to this Viſion are:

* Revelations, ch. xix. ver. 16.

27. Καὶ

27. Καὶ ἐγὼ Δανιὴλ ἐκοιμήθην, καὶ ἐμαλακίσθην, καὶ ἀνέστην, καὶ ἐποίουν τὰ ἔργα τοῦ βασιλέως, καὶ ἐθαύμαζον τὴν ὅρασιν, καὶ οὐκ ἦν ὁ συνιῶν.

27. *And I Daniel ſought reſt*, and was* [*very*] *languid and ill; after which I aroſe and did buſineſs for the king. And I was aſtoniſhed at the viſion. But there was no one who underſtood it.*

Daniel, although ſo great a prophet, and ſo highly favoured both by God and man, was greatly affected, in conſequence of the terror occaſioned by the tremendous appearances he had ſeen; and alſo by the conſideration of the evils that were to befall mankind, (the ſad extent of which, hiſtory has *now* in theſe *latter days* made us ſo fully acquainted with.)

In the time of Daniel there was no one who could underſtand the viſion; but, now, *he that runs may read*, and apprehend the whole.

* There is a peculiar diſtinction between κοιμάω and ὑπνόω, which appears moſt clearly by the uſe of thoſe words, 1 Kings, ch. xix. ver. 5.

Surely

Surely it is therefore a very awful conſideration alſo *to us*, that we *now* live ſo *near* to the conſummation of all things.

502. The *two* Dreadful Powers, prefigured by the two *diſtinct* Little Horns, which were to ſucceed the other horns on the *two* beaſts; viz. the one on the *Fourth* beaſt, and the other on the *He-Goat*, have now accompliſhed their dire effects in the world; and it remains only to await the *final iſſue* of things; which (as far as appears from the words of prophecy) cannot be very remote, ſince ſo few *ſubſequent* emblematical images remain to be fulfilled or explained.

A very few hundred years will probably unfold the *whole* of the Divine myſtery, and cauſe all doubts to ceaſe, and *ſwallow up Death in Victory*.

SECTION XI.

FURTHER REMARKS

ON

THE PROPHECY OF DANIEL.

SECTION XI.

HAVING had reaſon to conſider the celebrated Prophecy of Daniel, concerning *the Little Horn of the He-Goat*, in the light in which it has been repreſented in the preceding Section, it would be a great omiſſion not to take notice that there is ſtill another part, of the ſame Divine Prophecy, which manifeſtly ſeems to relate to *the Saracens and Turks*, and upon which the tranſlation of the Septuagint ſeems to throw great light, when cloſely attended to: this part therefore, no leſs than the former, deſerves conſideration, before we entirely quit the ſubject. 503.

It is in the *eleventh* chapter; where miſtranſlation ſeems to have introduced a great deal of confuſion; but wherein appears to be contained, in reality, a moſt wonderful abridgement of the hiſtory of the world, as far as relates to the moſt important parts of it, from the time of Alexander the Great to this very hour.

504. For, firſt, we find the clear outlines of the hiſtory of the moſt diſtinguiſhed of *Alexander's ſucceſſors*; then a full account of the rage of *Antiochus Epiphanes*; then a clear account of a great *Corruption of Religion*, and of *a formidable* Uſurpation in the Weſt; and then another account of a dreadful Power that ſhould prevail over the greateſt part of the reſt of the Chriſtian world in the Eaſt and South.

The verſes in the chapter that demand our attention more immediately, to illuſtrate this, are the laſt; and are thus rendered by the LXX.

Daniel, ch. xi. ver. 40—45.

40. Καὶ ἐν τῷ καιρῷ πέρας συγκερατισθήσεται μετὰ τοῦ βασιλέως τοῦ νότου, καὶ συναχθήσεται ἐπ' αὐτὸν βασιλεὺς τοῦ βορρᾶ ἐν ἅρμασιν καὶ ἐν ἱππεῦσιν καὶ ἐν ναυσὶν πολλαῖς, καὶ εἰσελεύσεται εἰς τὴν γῆν, καὶ συντρίψει, καὶ παρελεύσεται.

41. Καὶ εἰσελεύσεται εἰς τὴν γῆν τοῦ Σαβαείμ, καὶ πολλοὶ ἀσθενήσουσιν· καὶ οὗτοι διασωθήσονται ἐκ χειρὸς αὐτοῦ, Ἐδὼμ καὶ Μωὰβ, καὶ ἀρχὴ υἱῶν Ἀμμών.

42. Καὶ

42. Καὶ ἐκτενεῖ τὴν χεῖρα αὐτοῦ ἐπὶ τὴν γῆν, καὶ γῆ Αἰγύπτου οὐκ ἔσται εἰς σωτηρίαν.

43. Καὶ κυριεύσει ἐν τοῖς ἀποκρύφοις τοῦ χρυσίου καὶ τοῦ ἀργυρίου, καὶ ἐν πᾶσιν ἐπιθυμητοῖς Αἰγύπτου, καὶ Λιβύων, καὶ Αἰθιόπων ἐν τοῖς ὀχυρώμασιν αὐτῶν.

44. Καὶ ἀκοαὶ καὶ σπουδαὶ ταράξουσιν αὐτὸν ἐξ ἀνατολῶν καὶ ἀπὸ βορρᾶ· καὶ ἥξει ἐν θυμῷ πολλῷ, τοῦ ἀφανισαὶ, καὶ τοῦ ἀναθεματίσαι πολλούς.

45. Καὶ πήξει τὴν σκηνὴν αὐτοῦ Ἐφαδανῶ, ἀναμέσον τῶν θαλασσῶν, εἰς ὄρος Σαβεὶν ἅγιον, καὶ ἥξει ἕως μέρους [ὄρους] αὐτοῦ, καὶ οὐκ ἔστιν ὁ ῥυόμενος αὐτόν. 505.

This verſion is in ſeveral parts ſomewhat different from what we have in our tranſlation in the Engliſh Bible, and may be thus rendered:

40. *And in the time, [about] the end of things, a King of the North ſhall have conflict with the King of the South, and ſhall be united with him, with chariots, and with horſemen,*

and with many ſhips, and ſhall enter into THE *land, and ſhall grind* [*and ſhake*] *it, and ſhall paſs over.*

41. *And ſhall enter into the land of* SABAEIM, [*the land of delight, well ornamented,*] *and many ſhall be weakened* [*and debilitated*]. *But theſe ſhall be ſaved out of his hand; Edom, and Moab, and the chief of the children of Ammon.*

42. *And he ſhall ſtretch forth his hand upon the* [*face of the*] *earth, and the land of Egypt ſhall not be in ſafety.*

43. *But he ſhall have dominion over the hidden treaſures of gold and of ſilver, and over all the deſirable things of Egypt; and over the Libyans, and over the Ethiopians* [*or Moors*] *in their fortreſſes.*

44. *And tidings, and great exertions from the Eaſt, and from the North, ſhall trouble him. And he ſhall come forth with great wrath, to root out, and to devote many to deſtruction.*

45. *And he ſhall pitch his tent illuſtriouſly* [*or glorioufly*] *in the midſt of the ſeas, upon a ſacred mountain* of the well-adorned land;*
506. *yet he ſhall come to his deſtined lot,* [*or to his end,*] *and there ſhall be none to help him.*

* There is no article prefixed to ὄρος ἅγιον, and therefore it is not *the ſacred mountain*, but *a ſacred mountain*.

There

There appear many moſt ſubſtantial reaſons for tranſlating the 40th verſe in the manner it is here rendered, rather than as we find it in our verſion of the Bible.

For, in the firſt place, as at the 36th verſe there begins a deſcription of a terrible and oppreſſive power, which ſhould prevail in the Weſt at the latter end; (which deſcription has plainly no connection with, nor is any part of what went before, and was predicted concerning the ſucceſſors of Antiochus and Ptolemy, or concerning Antiochus Epiphanes, but is a totally diſtinct and ſubſequent account of what ſhould happen long after thoſe events;) ſo here, in the 40th verſe, another *new* deſcription is introduced, which plainly in all its circumſtances relates to *a dreadful dominion* that ſhould in the latter end take place in the *Eaſt*, even that of the *Saracens* and *Turks* united. And this whole deſcription, continuing to the end of the chapter, does not appear to have any neceſſary or proper connection with any part of *that* preceding it; but both together contain a complete account of the ſtate of things in the latter ages, previous to the *ſecond coming* of the Meſſiah: the one relating to the affairs of the Weſt, and the other to the affairs of the Eaſt.

And, in the next place it may be obſerved, that βασιλεὺς τῦ βορρᾶ, *a king of the North*, may juſt as well, and even with more propriety, be taken for the nominative caſe to the verb συγκερατισθήσεται, *ſhall contend with*, than an imaginary word αὐτὸς, *he*, which is ſupplied *ad libitum*, and merely on a preſumption (without authority) of ſome reference to the perſon deſcribed in the preceding verſes.

507. And, if we allow this, then further it is to be remarked, that, as there is *no article* prefixed to the word βασιλεὺς, it ſhould not be tranſlated THE *king of the North*, as referring to any king or power mentioned before; but merely *a king of the North*, meaning only *ſome* power that ſhould come from the North.

And, laſtly, we may obſerve, that the *verb* is not merely κερατισθήσεται, *ſhall puſh at*, or *annoy*; but is συγκερατισθήσεται, *ſhall mutually contend with*, which implies equal oppoſition and ſtruggle on both ſides. And συναχθήσεσθαι is ſurely much rather *ſhall be collected with*, or *gathered together with*, or *united with*, than *ſhall be collected together againſt*; eſpecially as, by every means of interpretation, it muſt mean *a collecting*, or *gathering together of ſome-*

ſomewhat; and ἐπ' αὐτὸν may, after all, as well be tranſlated *with him*, as *againſt him*; as appears manifeſtly from ſome obſervations made by the learned *Vigerus* *, on another occaſion, when they are duly conſidered.

And, taking all theſe circumſtances fully into conſideration, and guiding our tranſlation by them, we ſhall find, that this verſe flings aſtoniſhing light on the hiſtory of the latter ages of the world; and does, in a moſt conciſe and comprehenſive manner, deſcribe that great Mahometan Power, *the dominion of the Saracens and Turks at laſt united*, which was to take place in the Eaſt, and has *now* long been ſeated there.

For, conſidering the verſe as we ought to do, as beginning a *new prediction* concerning the latter times, and as unconnected with what went before, the plain meaning and ſubſtance of it is this: 508.

In the latter time, *a king* or *power from the North*, (from whence we know the Turks actually came, having made their firſt entrance into the Eaſt, from Scythia, about the end of the 9th century, and beginning immediately

* See Vigerus de Idiotiſmis Græcæ Dictionis, p. 607. Sec. XIX.

to ravage it ;) *a king* or *power from the North* ſhall mutually contend with, and have conflict with, *the king* or *power of the South* ; that is, with that *Saracenical* power, which, in the South, ſucceeded, in the end, to the dominions of the *Ptolemies* and ſucceſſors of *Alexander*.

And, conſiſtently with this, we know that for a long ſeaſon the *Turks* (having firſt obtained a ſettlement in *Armenia*, or *Turkomania*, under their leader or king *Tangrolopix*) contended fiercely and continually with the Saracen Caliphs and Sultans, and very ſoon overthrew the Sultan of Perſia. And their mutual conteſts were moſt violent indeed, till at laſt the Saracen and Turkiſh power were firmly united, and became ONE great empire, under Mahomet the Second, in 1450.

The Prophecy therefore goes on, and ſays: *A king of the North (that is, as we may now underſtand it,* THE TURKISH POWER) ſhall have great conflict with *the king of the South*, the SARACENICAL POWER; and at laſt ſhall be ingrafted together with that Power, and united with it: and their efforts, both before their union, (in their mutual conteſts,) and afterwards, with the joint power of both people, ſhall be with chariots, and with horſemen,

and

and with many ſhips; all which we may now perceive has come exactly to paſs, with regard to the *Saracens* and *Turks*, whoſe numerous ſhips appeared both on the Caſpian and on the Black ſeas, and in the Mediterranean; and eſpecially when they attacked Conſtantinople; and when they attacked alſo Rhodes, and Crete, and Cyprus.

The Prophecy adds—And being ſo united, 509.
ſhall enter into the land, and ſhall grind and ſhake it, and ſhall paſs over. And nothing can be more clear, than that the Turks, when the Saracenical empire was united to theirs, and *one* with their dominion, did firſt poſſeſs all THE LAND, the celebrated land of Judea and Paleſtine, and bitterly oppreſſed the people; and did then, under Amurath, literally *paſs over;* that is, paſſed over from the Eaſt, from Aſia, into Europe, and took Hadrianople in 1364; and at laſt eſtabliſhed their dominion, as an European dominion and empire, at Conſtantinople, in 1453.

We find, therefore, that, tranſlated plainly as above, nothing can be clearer than the beginning of this remarkable part of Holy Prophecy is; and we ſhall diſcover the remaining part to be fully as clear.

For if, in verſe 41, the land τῇ Σαβεὶμ or Σαβαεὶν, according to its right derivation from the Hebrew, means *the land of delight*, or *the land well ornamented*, (as may be very fairly concluded from the information given us concerning the original root of the word,) then it moſt clearly points out, to every intelligent reader, *Greece* and *Aſia Minor;* where improvements of architecture, elegance, and ſcience, were carried (previous to the invaſion of the Mahometans) to the higheſt pitch of grandeur and beauty. And as *theirs* was indeed *a well adorned land*, ſo moſt ſurely no people on earth were ever more effectually *weakened*, and *debilitated*, (conſiſtently with what is next ſaid in the Prophecy,) than the poor Greeks have been, by Turkiſh oppreſſion.

The contents of this 41ſt verſe do therefore moſt plainly inform us, that the power deſcribed, (that is the Mahometan power, conſiſting of the Saracens and Turks at laſt united,) ſhould enter into the country of Greece, ſo celebrated for all the refinements and adornments of life, and ſo abounding
510. with beautiful productions of the fineſt arts, and eſpecially of architecture: and that, in conſe-

conſequence of this, *many* (that is, the whole Greek people,) ſhould be debilitated and oppreſſed, and loſe all their energy and powers of excelling: but that, at the ſame time, in the midſt of all this prevalence of Mahometan dominion, ſome countries ſhould in a remarkable manner be preſerved out of the hands of theſe oppreſſors, namely, Edom and Moab, and the chief or head of the Children of Ammon. And it is moſt remarkable, that *thoſe Arabs*, who conſtitute the remains of theſe people, have preſerved their independency, and have *ſo* eſcaped, even to this very hour.

The next verſes, the 42d and 43d, of this wonderful Prophecy, as we find them in the Septuagint, are as full and clear in their deſcription: for, here, we are given to underſtand, that this *Saracenical* and *Turkiſh Mahometan power* ſhould lord it over Egypt; which we well know it has now done for many years: and that it ſhould have dominion over *the hidden treaſures of Egypt*, and over all its *deſirable things*. And as it ſeems not a little remarkable, that the expreſſion is not *ſhould poſſeſs them*, but *ſhould have dominion* over them; ſo the Turks have really had the com-

mand of Egypt, and of its treaſures and deſirable things, without availing themſelves hardly at all of the benefit of thoſe riches.

We are informed further, that this Power ſhould rule over the *Libyans*, and *Moors*, *in all their fortreſſes*; which is an exact deſcription of the command the Turks have had over all the coaſt of *Africa*, bordering upon the Mediterranean.

Thus far the Prophecy is moſt clear; and what follows cannot but excite in us, particularly at this period of time, the utmoſt curioſity, and the greateſt attention. For we are told, verſe 44, concerning *the end* of this formidable Power:

511. That *tidings, concerning great exertions from the Eaſt and from the North, ſhall trouble him; and, in conſequence thereof, he ſhall go forth with great wrath, to root out many, and to devote many to deſtruction.*

And it is a moſt aſtoniſhing coincidence of circumſtances, that as the whole *Ruſſian* dominions lie North of the *Turkiſh* dominions, ſo the exertions of *Ruſſia* have been not only in the *North*, but in a moſt remarkable manner in the *Eaſt*; where vaſt advantages of commerce, and of extent of dominion, have

been

been obtained by the *Ruſſians* towards *China*. And, at the ſame time, (as far as the Turkiſh and Mahometan cauſe, in Europe, is connected, in point of religion, with the Mahometan power in the *Eaſt Indies*,) the increaſe of European influence, and command *there*, muſt greatly affect it: to ſay nothing of the continual alarm and apprehenſions which the Turks are under with regard to their immediate neighbours in the *Eaſt*, the Perſians; from whom, ere long, they may perhaps *hear tidings* too.

It is not for us to preſume to explain beforehand, with any certainty, what this laſt part of the Prophecy actually imports; but enough is now viſibly going forward in the world to rouſe our attention, and to convince us that the time ſpoken of is drawing near.

The laſt verſe, the 45th, clearly deſcribes the magnificent ſeat of the Turkiſh dominion eſtabliſhed in Europe; and declares, that notwithſtanding all this grandeur, and potent ſtrength, *it* ſhall periſh, and meet its deſtined end.

This ſeems to be the plain purport and meaning of the verſe, notwithſtanding any prejudices that have been conceived to the contrary;

contrary; for the objections made, even by Biſhop Newton, are eaſily anſwered.

The midſt of the ſeas in the land well adorned, ſurely does moſt exactly deſcribe the ſituation of Conſtantinople; in the midſt, be-
512. tween the *Black* Sea, the Adriatick, the Archipelago, and the Mediterranean, or Levant; and alſo in the land that belonged to the Greek empire; and was in every part almoſt adorned with the moſt beautiful productions of art and architecture. And the mention of *a ſacred mountain*, as no article is prefixed to ὄρος ἅγιον, does by no means confine the *ſituation* to THE *mountain above all others*, or to the *Holy Land*, or to any mountain thereunto belonging or adjoining; but manifeſtly leads us to conſider, *what* mountain or hill, in any part of the Greek empire, and of the the land that was once ſo well adorned, might deſerve any *ſuch* appellation? And when we reflect, that *Conſtantinople* was built upon *hills*, juſt as Rome was; and that, amongſt theſe, was the ſpot conſecrated by the very firſt open eſtabliſhment of Chriſtianity, and of *Chriſtian worſhip*, by Conſtantine; ſurely no hill or mountain on earth can better deſerve to be called *a ſacred one*, and eſpecially

cially in that land, than the very place where the *Porte* has eſtabliſhed its ſupreme dominion.

The pitching of his tent, therefore, or, as our tranſlation in the Bible has it, *the planting the tabernacles of his palace*, muſt ſurely rather mean ſimply a deſcription of the ſpot where this dreadful Power ſhould fix its final reſidence, than any place where a mere tent ſhould be pitched, on the march of an army. *And his going forth with fury and great wrath*, as mentioned, verſe 44, has nothing to do with the TIME of *this pitching of his tent, or planting the tabernacles of his palace.*

All that ſeems to be declared in the 45th verſe is, that HERE, *at the Porte*, at *Conſtantinople*, the Turkiſh empire and Mahometan power was to appear in its fulleſt glory and ſtrength; but yet, notwithſtanding *ſuch* an eſtabliſhment, it ſhould, at laſt, *on its making* 513.
one vaſt effort to recover its fading glory, come utterly to an end, and periſh.

AMEN muſt be the heartfelt anſwer of every poor debilitated Grecian, to this prophetical declaration, whilſt pining under bitter oppreſſion, in the land *once* well adorned

by

by *Attic* art and ingenuity; and near the *once* proud city of Conſtantinople, ſeated on hills like ancient Rome; on hills once *ſacred*; and rendered truly and moſt memorably *ſo*, by the piety of *Conſtantine* the Great, and by Chriſtians of the firſt ages.

SINCE

SINCE theſe Remarks were written, and ſince this Sheet was firſt printed off, there has appeared, in our Public Papers, a very remarkable tranſlation of an *order*, *firman*, or *letter*, ſent this year (1787) from the Grand Signior to the Grand Vizir, at the head of his army, committing unto him full power to act, and containing the final orders of the Porte; and accompanied with the preſent of a magnificent ſabre, with which the Vizir was to be inveſted as a mark of favour and badge of office.

If theſe *inſtructions* were really ſent in *this form*, and the letter is truly authentic, it is ſo aſtoniſhing a confirmation of the words of Daniel's Prophecy, that it would be unpardonable not to inſert it on the preſent occaſion; becauſe it ſhews how preciſely the Mahometan Power is *now* going forth with great fury to *root out* and *utterly to deſtroy many*.

And if it ſhould chance not to be authentic, the inſerting of it in this manner, and with ſo much caution, cannot deſerve cenſure; eſpecially as the preſent operations of the *Porte* ſpeak *this* language preciſely, whatever their actual inſtruments or orders may do.

The letter appeared in the Public Advertiſer, December 15, 1787, and is as follows:

" My Grand Vizir,

" To give you a ſignal mark of my eſteem, I have
" ſent you a ſabre ſet with diamonds, with which
" you muſt deſtroy our enemies. I ſend it you by 514.
" my Cadvergi-Bachi. As ſoon as you have girded
" it on your mighty thighs, you will without delay
" take the meaſures neceſſary for the defence and

" preſervation of our empire. You will ſtation the " troops in the proper places. I truſt to your care " the nobles of my empire, my ſoldiers, and ſubjects. " You muſt juſtify this confidence.

" I recommend you to the protection of the Moſt " High, and have inveſted you with unlimited power.

" The whole world knows the uſurpation the Ruſ- " ſians have made in the Crimea, and the *number of* " *their veſſels on the Black Sea.* What ought the " ſentiments of thoſe who have any ſpark of our holy " religion left in their hearts to be upon this occa- " ſion? May the Supreme Being ſhower his graces " on you, my nobles, my ſoldiers, and myſelf! May " the Ruſſians, our perfidious enemies, *be exterми-* " *nated!*

" The countries poſſeſſed by my anceſtors have " been uſurped by the Ruſſians, in violation of all " treaties: in conſequence of which, war has been " declared; and an oracle, iſſued from the ſanctuary " of laws, has confirmed that reſolution. To fulfil " our duty in the war againſt the Infidels, and to ac- " compliſh the laws of the Holy Prophet, I have pub- " liſhed my will throughout my empire. The pre- " parations ought to be the firſt objects of our con- " cern.

" I deſire you, my Grand Vizir, who are animated " by the moſt ardent zeal and juſtice, to make all the " neceſſary diſpoſitions to depart immediately and " take the command of the army in perſon. I re- " commend to you harmony and a good under- " ſtanding with all thoſe who will be under you.

" Give the moſt rigorous orders that the officers " who make the campaign keep themſelves within " the bounds of their ſituation, and in good œco- " nomy, to avoid thoſe diſorders which happened in " the preceding wars by the too great number of " guards.

" In

" In fine, *accompliſh the deſtruction of the Muſco-*
" *vites*, the ſworn and implacable enemies of our
" faith; for which end I give you the moſt unlimited
" powers."

I have only to remark, that the word which is tranſlated *nobles* can relate only to the immediate *miniſters and officers of the Porte*; as there are *no nobles*, properly ſo called, in the Ottoman dominions.

SECTION XII.

CONCERNING

THE CONSEQUENCES OF THE PUNISHMENT

OF

ANANIAS AND SAPPHIRA.

SECTION XII.

HAVING now finiſhed the Obſervations 515.
that obviouſly occurred with regard to thoſe important parts of Holy Scripture that have been the ſubject of the preceding diſcuſſions, I ſhall juſt venture to ſubjoin, ſtill further, a few additional remarks that may have a tendency to render a *narration plain*, which is at preſent ſomewhat *obſcure*; and to ſhew that mankind have actually received, even from the earlieſt ages, an intimation and warning, in the Word of God, that might have pointed out to them the *inexpediency* of any ſuch ſort of inſtitutions, as could, by the remoteſt poſſibility, lead to the encouragement of *Monkiſh plans and eſtabliſhments*; however faithful and excellent the intention and deſign of thoſe might be, who were at any time taking ſuch
ſteps as could in the end be conſtrued to give 516.
encouragement to the forming of ſuch *Societies*. This warning is given us in the Hiſtory of *Ananias* and *Sapphira*.

The whole of the Hiſtory being well known, I ſhall not attempt to tranſlate the narration over again; I ſhall only endeavour to give a faithful tranſlation of *thoſe words*, in the concluſion, which ſeem to have been both miſtranſlated, and very much miſapprehended.

That the Apoſtles had the moſt benevolent, moſt religious, and moſt righteous intention in the *Community* they had formed, is moſt unqueſtionable. That it was abſtractedly alſo, in its own nature, no ways inconſiſtent with the principles of the Goſpel, is as clear; and that their plan and intention was even *well* adapted to the infant ſtate of Chriſtianity, *in its earlieſt period*, cannot be denied.

Ananias and Sapphira alſo were juſtly puniſhed, for a moſt dreadful prevarication, and inſincerity; which, if it had paſſed unnoticed, might have been a means of calling in queſtion, for ever, the ſanction given to the Apoſtles' preaching.

But this miſchief being prevented;—and their authority and *divine* ſupport being eſtabliſhed;—a plan and deſign which might be moſt eaſily perverted,—which plainly was very ſoon attended with inconveniences (as

appears

appears from the very next chapter),—and which the error and wickedneſs of future ages might be diſpoſed to adopt *in ſuch a manner* as would be attended with the moſt miſchievous conſequences,—was inſtantly *diſcountenanced*.

And this is the light in which a thorough attention to what is written will perhaps lead us to ſee the whole narration, and which a fair and juſt tranſlation warrants.

The words are: 517.

Acts, ch. v. ver. 11—14.

11. Καὶ ἐγένετο φόβος μεγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τὰς ἀκούοντας ταῦτα.

12. Διὰ δὲ τῶν χειρῶν τῶν ἀποςόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· (καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ ςοᾷ Σολομῶντος·

13. τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς· ἀλλ' ἐμεγάλυνεν αὐτὰς ὁ λαός·

14. μᾶλλον δὲ πρoσετίθεντο πιςευοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν.)

And our preſent tranſlation is:

11. *And great fear came upon all the Church, and upon as many as heard theſe things.*

12. *And by the hands of the Apoſtles were many ſigns and wonders wrought among the people; (and they were all with one accord in Solomon's porch.*

13. *And of the reſt durſt no man join himſelf to them: but the people magnified them.*

14. *And believers were the more added to the Lord, multitudes both of men and women.)*

But may we not venture to ſay, that this tranſlation makes the account both inconſiſtent, and almoſt unintelligible?

What!—becauſe no one dared to join himſelf unto the Chriſtian Church, was the number of Chriſtians by that means augmented?

518. Who could bear ſuch a concluſion in any other book whatever?

A more miſtaken, or a more inadvertent tranſlation, therefore, could hardly be had. A better is at hand, to any one who can turn over a Lexicon: and how this could paſs unnoticed by thoſe excellent men who compoſed our verſion, is truly ſurpriſing.

A very young proficient in the knowledge of the Greek language will tell us, that κολλάω is *conglutino*, from κολλὰ *gluten*; and that *conglutino* means *to glue*, or *to cement*, or *to join compactly and close*; and not merely to be joined, or added, to a number of other persons or things. It means, in short, *the forming a compact, inviolable band, by an entire union of property and interest*, such as was formed by this first association of sincere Christians; but such as could not, in the nature of things, be allowed to take place afterwards amongst mankind in this world, nor would be expedient. We find, therefore, that it was *soon* allowed to be put an end to, by the just awful terror occasioned amongst the first Christians, in consequence of what happened to *Ananias* and *Sapphira*; one effect of which fearful judgement was, that the design was suffered to drop. Yet the *Christian Cause* was not at all injured by that means; but the number of truly faithful Christians, and of sincere believers, was even still more increased.

The translation, therefore, surely should rather be in words somewhat to the following purport,

purport, which may render the whole conſiſtent and intelligible.

And truly, if the whole had been originally either rightly underſtood, or rightly tranſlated, it might have been found a ſtanding caution to prevent the forming *ſuch* ſorts of *Societies* as have been the bane of the Chriſtian world.

519. 11. *And there was great fear upon the whole aſſembly, and upon all thoſe who heard of theſe things.*

12. *And by the hands of the Apoſtles were wrought many ſigns and wonders amongſt the people. And* THEY [*the Apoſtles*] *were all of them with unanimity* [*or united in this cloſe band of ſociety*] *in the portico of Solomon.*

13. *But of the reſt* [OF THE BELIEVERS] *no one dared to* ASSOCIATE HIMSELF IN THAT INTIMATE BAND OF FELLOWSHIP AND COMMUNITY OF GOODS *with them. Yet* [*nevertheleſs*] *the people extolled them.*

14. *And believers were the more added to the Lord; a multitude of men and women.*

Τῶν λοιπῶν, *of the reſt*, ver. 13, muſt have ſome

ſome *other word* underſtood to be joined with it: and the moſt obvious word is πιςευόντων, *of thoſe that believed*, and not merely τῶν λαῶν, *of the people*; for if we ſupply *that word* πιςευόντων, the whole narration becomes moſt plain and intelligible, being ſimply this:

That, in conſequence of the dreadful puniſhment which had fallen upon *Ananias* and *Sapphira*, both thoſe who were preſent, and thoſe who heard of what had paſſed, became afraid of having any further concern *in the aſſociation* that had been formed, as to a community of goods: yet the Apoſtles loſt no credit; but continued to do wonderful works, and were extolled by the people: and they themſelves, and thoſe who had already joined them, remained united in their band of fellowſhip. However, of the reſt of the believers, no one any more dared to join in that aſſociation. This was, nevertheleſs, of no ill conſequence; for, that obligation being looſed, believers were only ſo much the more added to the Lord.

And that *this* was the very fact, the whole ſubſequent Hiſtory of the Acts of the Apoſtles teſtifies. For, after the ſtoning of Stephen, and the conſequent diſperſion of the diſciples from

520. Jeruſalem, we no more hear of any ſuch aſſociation at all, in any part of the world whatever, in the firſt ages.

And the ſad *imitations*, introduced in ſubſequent ages, have been only thoſe moſt perverted ones, which gave riſe to the ſeveral orders of Monks and Friars.

Imitations, that have ſurely as much perverted the example which this aſſociation might have afforded, (even had it been allowed to have continued,) as other errors of the ſame perſons have perverted the reſpect due to the Mother of our Lord, becauſe ſhe declared that *all nations ſhould eſteem her bleſſed*; and as they have perverted the meaning of our Lord's words to Peter, when He declared, that *upon this Rock*, *i. e.* upon the foundation of Peter's Noble Confeſſion, He would build His Church.

SECTION XIII.

CONCERNING

THE WORD

DAMNATION.

SECTION XIII.

THERE is one paſſage more occurs, 521.
from whence, in conſequence of *miſ-tranſlation*, it ſeems that falſe concluſions have been drawn.

It is this;

Jude, ver. 4.

4. Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν· καὶ τὸν μόνον δεσπότην Θεὸν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

The tranſlation, in our verſion of the 522.
Bible, is:

4. *For there are certain men crept in unawares*, WHO WERE BEFORE OF OLD ORDAINED TO THIS CONDEMNATION, *ungodly men*,

men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.

And from hence occaſion has been taken to draw concluſions in favour of the doctrine of *Predeſtination*, in its harſheſt ſenſe; whilſt yet there is really no foundation for any ſuch concluſions at all.

For προγράφω is plainly and ſimply, in its trueſt etymology, *prius ſcribo*, or *ante ſcribo*; *I write beforehand*, or *write againſt*.

Thus we find St. Paul ſaying, in his Epiſtle to the Epheſians,

Ch. iii. ver. 3.

Καθὼς προέγραψα ἐν ὀλίγῳ.

As I have before written unto you in brief.

And therefore προγράφομαι is *ante ſcribor*, or *prius ſcribor*, *I am written againſt*, or *have before been written to*. And προγεγραμμένοι *plur. par. præt. paſſ.* is, moſt literally, *having been written againſt*, or *having been before written to*.

Again

Again: εἰς, with an accuſative, is as truly *propter* * *(on account of)* as *ad (to)*.

And κρίμα is *opinio (opinion)*: and, in truth, 523.
no otherwiſe, *judicium*, or *damnatio*; *judgement*, or *condemnation*, or *damnation*; than as judgement, and condemnation, is founded upon *juſt opinion*, and diſcerning;—for κρίνω, from whence the word is derived, is *diſcerno, cenſeo; I diſcern*, or *am of opinion*. And κρίσις, which alſo ſignifies ſometimes *judicium*, or *damnatio*, juſt as much as κρίμα, is alſo (as H. Stephens has well remarked, on the authority of Ariſtotle,) *ſententia quæ fertur de re aliqua*.

Thus we find, in the Second Book of Kings, ch. i. ver. 7. when *Ahaziah* enquired *what ſort of a perſon* it was who met his meſſengers, the expreſſion in the Septuagint is, Τίς ἡ κρίσις τοῦ ἀνδρὸς, *what is the idea to be formed of the man?*

So in the Book of Judges, chapter xiii. ver. 12. when Manoe enquires *what ſhall be*

* See Vigerus de Idiotiſmis Græcæ Dictionis, p. 473. His words are: Sumitur interdum pro διὰ, *propter*, maximèque cum *de laude*, vel *reprehenſione*, aut contumelia ſermo eſt. And he cites a very ſtrong paſſage to the purpoſe, from Thucydides.

the

the manner of the child, or *the idea to be formed of him?* the words are, Τί ἔϛαι τὸ χρίμα τȣ̃ παιδαρίȣ; and the Vatican copy has χρίσις, inſtead of χρίμα.

This then being the caſe, ſurely we may venture to tranſlate in ſuch manner as follows; which at once removes all difficulties:

4. *For there are crept in privately certain men, who have been before written againſt on account of this very opinion* [*of theirs.*] *Indevout men, turning the grace of our God into laſciviouſneſs,* [*or ſubſtituting a moſt perverſe injurious doctrine in the room of the favour of our God;*] *and denying the only Ruler, God, and our Lord Jeſus Chriſt.*

Although the tranſlation here offered, of the *latter part* of this verſe, is not what needs to be inſiſted upon; yet I truſt that *it* alſo will be found to deſerve ſome ſupport, as well as that of the former part.

524 For, as the words are in the tranſlation in our Bible, the whole contents of the verſe are almoſt unintelligible; eſpecially as no one was ever found, in the Chriſtian Church, who denied the exiſtence of Almighty God.

But,

But, *thus* tranſlated, we may plainly perceive an obvious meaning; and that the words are principally directed againſt *thoſe* who oppoſed the faithful and *true Doctrine*, concerning the Authority and Rule of our Lord Jeſus Chriſt as the *Anointed King of Glory*; by Whom the power and dominion of the Moſt High God is exerciſed towards us; and Who is to judge and rule, on the Throne of Glory, throughout the *Aions*.

And that they are alſo directed againſt ſuch, who, at the ſame time that they perverted this great truth, did alſo introduce, and allow, moſt ſcandalous licentiouſneſs.

This interpretation, and tranſlation, renders the whole verſe perfectly conſiſtent with all that follows in the Epiſtle (ver. 8.) *concerning their denying the Ruling Powers, and blaſpheming Glories*; and concerning the ſimilitude between their conduct and that of Korah (ver. 4.): and ſhews further the propriety of introducing the prophecy of Enoch (ver. 11.) concerning the Lord's coming in glory.

And this tranſlation moreover may, it ſhould ſeem, be ſupported with the utmoſt propriety; becauſe ἀσέλγεια is properly *pro-*

terva injuria et *petulantia*, a *froward injury* and *petulance*; and μετατίθημι, in its true etymological ſenſe, is *to ſubſtitute one thing in the room of another.*

However, if any one ſhould think that the idiom of the Greek language will not preciſely warrant the tranſlating the paſſage *thus*, whilſt the particle εἰς remains there, the tranſlation may be otherwiſe; but nevertheleſs *ſo*, that the ſenſe and meaning *here given* will in reality be implied; though I cannot but think we ſhall ſomewhat infringe, by a too cloſe
525. tranſlation, on the other hand, in this inſtance, on the idiom of the Engliſh language.

For the tranſlation will then run, either, ſimply as in our Bible, *turning the grace of our God into laſciviouſneſs*, or elſe rather *changing* (*or* TRANSPOSING) *the grace* (*and* FAVOUR) *of our God into what is a moſt perverſe injury* (*a moſt perverſe and injurious return.*)

And ſurely ſuch a doctrine, as the Apoſtle refers to, is indeed a moſt perverſe return. For great certainly is *the favour* and *grace* indulged to the ſons of men, to have our Lord JESUS CHRIST to be our EVERLASTING RULER, AND LORD, in the Throne of Glory. For whereas *he was tried in all things, in the*

ſame manner as any of us are, and yet was without ſin. [As the Apoſtle expreſſes it, in his Epiſtle to the Hebrews, chap. iv. ver. 15.

He is able to ſympathiſe with our infirmities; and to have compaſſion on the ignorant, and on thoſe that err. Which conſideration is one of the greateſt conſolations attending our Chriſtian belief.

Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας.]

I cannot conclude theſe remarks on the uſe of the word κρίμα, without obſerving, that there is alſo another remarkable paſſage in the Epiſtles, where we find it tranſlated, in our preſent Engliſh verſion, *damnation*; which paſſage might yet be rendered not only full as well, but alſo more conſiſtently with the context, by giving the ſame ſort of meaning to the word κρίμα, as has here been preferred in tranſlating the paſſage in the Epiſtle of Jude.

And we may the rather wiſh to give ſuch 526.
a ſort of turn to the tranſlation; becauſe it is

not uſual, in the Holy Scriptures, to find a denunciation of *damnation*, or of *condemnation* pronounced upon any men, without its being added, *except they repent:* and becauſe ſuch frequent caution is given to us, in other paſſages, *not to judge any before the time;* for even they who err moſt grievouſly, may be converted, and healed, and their ſins may be forgiven them.

The Bleſſed *Goſpel* of OUR LORD, the true *Good News*, does not deal in *damnation* ſo much as ſome men have been willing to ſuppoſe; and we ſhould be very careful not to give it any ſuch aſpect unneceſſarily, by affixing *that meaning* to every word that will by poſſibility bear ſuch a conſtruction, and eſpecially in places where (as in the preſent) another conſtruction is even more natural.

The paſſage I refer to, is in St. Paul's Epiſtle to the Romans,

Chap. iii. ver. 8.

8. Καὶ μὴ (καθὼς βλασφημέμεθα, καὶ καθὼς φασί τινες ἡμᾶς λέγειν,) ὅτι ποιήσωμεν τὰ κακὰ, ἵνα ἔλθη τὰ ἀγαθά; ὧν τὸ κρίμα ἔνδικόν ἐςι.

And

And it is thus tranſlated in our Engliſh verſion:

8. *And not rather (as we be ſlanderouſly reported, and as ſome affirm that we ſay) let us do evil that good may come? whoſe damnation is juſt.*

But, indeed, the τὸ κρίμα here (if it muſt needs ſignify *condemnation* at all) ſeems obviouſly to mean only the condemnation or cenſure paſſed by *thoſe* who cenſured Chriſtians, through miſtake, as being perſons harbouring the ſentiments they ſuppoſed; (*i. e.* 527. the condemnation, or cenſure, paſſed by the τινες before mentioned.) And it does not ſeem to imply *eternal damnation*; the mention of which latter is not at all neceſſarily introduced in this verſe; whatever may finally be the puniſhment, or portion, of ſuch perverſe wicked men as perſons of the diſpoſition alluded to are, who have dared to reaſon in ſuch a manner.

Conſidering what the true etymology of the word κρίμα is, in conſequence of which alone it ever is uſed to denote *judgement* or

condemnation at all; namely, that it is certainly derived from κρίνω, which means, *to form an opinion*, or *to diſtinguiſh*; we may fairly conceive the purport of this verſe to be plainly as follows:

Shall we not rather (in that caſe) act as thoſe who ſlander us Chriſtians ſuppoſe we do act; that is, do evil that good may come of it? according to the conduct of perſons, of whom (or with regard to whom,) the idea or opinion formed is a juſt one;—that is, that they really are deſerving of cenſure, and even of ſuch ſevere cenſure as thoſe think to be due on the occaſion, who wrongfully charge us Chriſtians with harbouring ſuch a diſpoſition, and with having ſuch ſentiments.

And then the obvious tranſlation of this verſe will be as follows:

8. *And ſhall we not* [*rather*] *(as we be ſlanderouſly reported of, and as ſome affirm that we ſay,) ſtill* * *do evil that good may come? of which*

* There is an ὅτι in this verſe, concerning which *Beza* ſays, Puto ὅτι redundare, ut alibi ſæpe: neque hic quicquam ſubaudio. But Mr. Bowyer propoſes the reading

ETI

which ſort of perſons the [ſevere] opinion formed is a juſt one, [or, upon whom the cenſure paſſed is juſt.] 528.

ETI inſtead of OTI: which conjecture ſeems to carry very great weight.

And, as the allowing that alteration gives to every identical word a full meaning, and even ſtrengthens and enforces the ſenſe, and does not at all alter it; I have ventured to tranſlate according to that idea.

SECTION XIV.

CONCERNING

THE SOUL,

AND

THE SPIRIT.

SECTION XIV.

AS in the former part of this Work * it has 529.
been neceſſary to be ſomewhat particular in the mode of tranſlating the Greek word ΨΥΧΗ, *Spirit;* ſo perhaps I ought not to conclude theſe Obſervations, without remarking, that it ſeems to have *a moſt peculiar kind of meaning* annexed to it by the LXX, not only in the paſſage alluded to, but alſo in other parts of Scripture.

Even ſuch an one as plainly leads us to infer, that they clearly intended to diſtinguiſh *it* from the *Soul*, properly ſo called; and ſuch as leaves room to ſuppoſe, that they conceived Man to be compounded of *three natures*,—a Spirit,—a Soul,—and a Body.

Conſiſtently with this idea we find, after- 530.
wards, a remarkable expreſſion of the apoſtle St. Paul, in his Firſt Epiſtle to the Theſſalonians, ch. v. ver. 23. which Dr. Macknight (whoſe very learned work fell into my hands

* See Vol. I. p. 190.—and in the quarto edit. p. 122.

ſince

ſince the greater part of this book was printed) has tranſlated thus: *And may your whole perſon, the ſpirit, and the ſoul, and the body, be preſerved unblameable!* obſerving moſt accurately, at the ſame time, that this paſſage has a great conformity to the opinion of the Pythagoreans, and Platoniſts, who divided the thinking part of man into *ſpirit* and *ſoul*, in conſequence of a notion derived from the moſt ancient tradition.

But I muſt add, that there is ſtill another moſt remarkable uſe of the word ψυχὴ by the LXX, which points out a far more extraordinary and accurate diſtinction, than merely the diviſion mentioned by the ancient philoſophers.

For although ψυχὴ certainly means, in its uſual ſenſe, *ſpirit*, of ſome ſort or other, and *life*; yet the LXX, in ſome inſtances, uſe it with reference to what is in a ſtate of *deprivation of life*.

With regard to the firſt, and more uſual *meaning*, we find it written in the Law:

Leviticus, ch. xvii. ver. 11, 12, 14.

11. Ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα

αὐτῦ

αὐτῦ ἐςιν, κ) ἐγὼ δέδωκα αὐτὸ ὑμῖν ἐπὶ τῦ θυσιασηρίυ ἐξιλάσκεσθαι περὶ τῶν ψυχῶν ὑμῶν· τὸ γὰρ αἷμα αὐτὸ ἀντὶ τῆς ψυχῆς ἐξιλάσεται.

11. *For the ſpirit [or life] of all fleſh is its blood, and I have given* IT *unto you upon the altar to make propitiation for your ſpirits [or lives]. For* THAT *blood maketh propitiation in the ſtead of the ſpirit [or life].*

12. Διὰ τῦτο εἴρηκα τοῖς υἱοῖς Ισραήλ· 531.
Πᾶσα ψυχη ἐξ ὑμῶν ὐ φάγεται αἷμα, καὶ ὁ προσήλυτος ὁ προσκείμενος ἐν ὑμῖν ὐ φάγεται αἷμα.

12. *For this reaſon I have ſaid to the ſons of Iſrael, Not one living being of you ſhall eat blood; not even any proſelyte that dwelleth amongſt you ſhall eat blood.*

14. Ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτῦ ἐςιν. Καὶ εἶπα τοῖς υἱοῖς Ισραήλ· Αἷμα πάσης σαρκὸς ὐ φάγεσθε, ὅτι ἡ ψυχὴ πάσης σαρκὸς αἷμα αὐτῦ ἐςιν· πᾶς ὁ ἔσθων αὐτὸ, ἐξολεθρευθήσεται.

14. *For*

14. *For the ſpirit [or life] of all fleſh is its blood. And I have ſaid to the ſons of Iſrael, Ye ſhall not eat the blood of any fleſh; becauſe the ſpirit [or life] of all fleſh is its blood. Every one, whoſoever eateth it, ſhall be utterly deſtroyed, [and cut off.]*

And in Deuteronomy, ch. xii. ver. 23, 24.

23. Πρόσεχε ἰσχυρῶς τῦ μὴ φαγεῖν αἷμα· τὸ γὰρ αἷμα αὐτῦ ψυχή· ὐ βρωθήσεται ψυχὴ μετὰ τῶν κρεῶν·

24. ὐ φάγεσθε αὐτὸ, ἐπὶ τὴν γῆν ἐχεεῖτε αὐτὸ ὡς ὕδωρ.

23. Be moſt exceedingly careful not to eat blood; becauſe the blood is its ſpirit [or life]. Spirit [or life] ſhall not be eaten with the fleſhy parts.

24. Ye ſhall not eat it; ye ſhall pour it out upon the earth as water.

532. And again, in the Book of Numbers, we read concerning the diviſion of the living cattle, and of the perſons which were taken priſoners and ſpared in war.

Numbers,

Numbers, ch. xxxi. ver. 28.

Καὶ ἀφελεῖτε τὸ τέλος Κυρίῳ παρὰ τῶν ἀνθρώπων τῶν πολεμιςῶν τῶν ἐκπορευομενων εἰς τὴν παράταξιν, μίαν ψυχὴν ἀπὸ πενταχοσίων, ἀπὸ τῶν ανθρώπων, καὶ ἀπὸ τῶν βηνῶν, καὶ ἀπὸ τῶν βοων, καὶ ἀπὸ τῶν προβάτων, καὶ ἀπὸ τῶν ὄνων.

Where our tranſlation, in the deſcription, even makes uſe of the word *ſoul;* though both the Alexandrian and Vatican Manuſcripts have the word ψυχὴν. Perhaps it would be a more cloſe tranſlation from the Seventy, to render the word ψυχὴν, here, *ſpirit*, or *living being*. But the other is conſiſtent enough with common ſenſe, becauſe either way the word certainly indicates *life;* and it may perhaps therefore be allowed to ſtand, as in our verſion.

And levy a tribute unto the Lord, of the men of war which went out to battle; ONE SOUL [*or one living being*] *of five hundred, both of the perſons, and of the beeves, and of the aſſes, and of the ſheep.*

Further,

Further, we read in the Book of Kings, even concerning the raiſing of the widow's ſon to life by Elijah:

1 Kings, ch. xvii. ver. 21, 22.

21. Καὶ ἐνεφύσησεν τῷ παιδαρίῳ τρὶς, καὶ ἐπεκαλέσατο τὸν Κύριον, καὶ εἶπεν· Κύριε, ὁ Θεός μου, ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου εἰς αὐτόν. 533.

22. Καὶ ἐγένετο οὕτως, καὶ ἀνεβόησεν, καὶ ἤκουσεν Κύριος ἐν φωνῇ Ἠλία· καὶ ἀπέστράφη ἡ ψυχὴ τοῦ παιδαρίου πρὸς ἔγκατον αὐτοῦ, καὶ ἔζησεν.

21. *And* HE BREATHED *upon the child three times, and cried unto the Lord, and ſaid, O Lord, O my God, let this child's* [*ſoul or*] *ſpirit return unto him again!*

22. *And it came to paſs accordingly; and the child began to cry*. And the Lord heard the voice of Elijah, and the ſpirit of the child returned* [*to his inſide or*] *into him, and he lived.*

* The latter part of the verſe going on from hence is left out in the Vatican copy.

And

And in that ſublime paſſage of the Prophecy of Micah, which is ſo finely tranſlated in our verſion, and which is found to be in the very ſame words identically both in the Alexandrian and Vatican copies, the Greek word is ψυχὴ:

Micah, ch. vi. ver. 7.

Εἰ προσδέξεται ὁ Κύριος ἐν χιλιάσιν κριῶν, ἢ ἐν μυριάσιν χειμάρρων πιόνων; εἰ δῶ πρωτότοκά μου ὑπὲρ ἀσεβείας, καρπὸν κοιλίας μου ὑπὲρ ἁμαρτίας ψυχῆς μου;

Will the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers of oil? Shall I give my firſt-born for my tranſgreſſion, the fruit of my body for the ſin of my SOUL [or *ſpirit*]?

And further, that ψυχὴ means *ſpirit*, and *life*, is confirmed to us by the uſe made of *the word* by our Bleſſed Lord; 534.

Matthew, ch. xvi. ver. 25. 26.

25. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ενεκεν ἐμοῦ, εὑρήσει αὐτήν.

26. (Τί

26. (Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;)

25. *For whosoever will save* HIS LIFE *shall lose it; but whosoever shall lose* HIS LIFE, *for my sake, shall find it.*

26. *For what is a man profited, if he shall gain the whole world, and lose his* OWN LIFE? *or what shall a man give in exchange for* HIS LIFE?

Mark, chap. viii. ver. 35, 36.

35. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν.

36. Τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ.

35. *For whosoever will save* HIS LIFE *shall lose it: but whosoever shall lose* HIS LIFE *for my sake, and the Gospel, he shall save it.*

36. *For*

36. *For what ſhall it profit a man if he ſhall gain the whole world, and loſe* HIS OWN LIFE*? *Or what ſhall a man give in exchange* FOR HIS OWN LIFE? 539.

Yet, although ψυχὴ thus clearly means *ſpirit*, and *life*; or *a cauſe* of animal life; nevertheleſs, to the great aſtoniſhment of any one who carefully peruſes *the Septuagint*, we find the ſame word uſed to denote *a dead corpſe*.

Leviticus, ch. xix. ver. 28.

28. Καὶ ἐντομίδας ἐπὶ ψυχῆς οὐ ποιή-

* It is a moſt judicious obſervation of Dr. Geddes, that where words and ſentences either always, or at leaſt in ſimilar circumſtances, have the ſame *preciſe meaning*, they ſhould be rendered by a tranſlator in the ſame, or nearly the ſame, terms †. I therefore, with the more confidence, tranſlate ψυχὴ, in theſe verſes, *uniformly* throughout; becauſe that word here ſeems to have been uniformly uſed in the ſame ſenſe. And cannot forbear, moreover, to obſerve, that if the *rational and heavenly ſoul* muſt not be imagined to be ſubject to *annihilation*, although the ſpirit and life may periſh, *that* this is a ſtill further reaſon for adhering to *ſuch uniformity* in this paſſage of Scripture.

† See Letter to the late Right Reverend the Lord Biſhop of London, p. 4 and 15.

σετε ἐν τῷ σώματι ὑμῶν, καὶ γράμματα τικτὰ οὐ ποιήσετε ἐν ὑμῖν· ἐγὼ Κύριος ὁ Θεὸς ὑμῶν.

28. *And ye shall not make cuts (or gashes) in your body* FOR THE DEAD *; *and pricked marks [or characters] ye shall not make upon you. I am the Lord your God.*

536. Leviticus, ch. xxi. ver. 1, 11.

1. Καὶ εἶπεν Κύριος πρὸς Μωυσῆν, λέγων· Εἶπον τοῖς ἱερεῦσιν τοῖς υἱοῖς Ααρὼν, καὶ ἐρεῖς πρὸς αὐτούς· ἐν ταῖς ψυχαῖς οὐ μιανθήσονται ἐν τῷ ἔθνει αὐτῶν.

1. *And the Lord spake unto Moses, saying: Say to the priests, the sons of Aaron, and declare unto them; they shall not be defiled* FOR THE DEAD *in their tribe.*

11. Καὶ ἐπὶ πάσῃ ψυχῇ τετελευτηκυίᾳ οὐκ εἰσελεύσεται· ἐπὶ πατρὶ αὐτοῦ, οὐδὲ ἐπὶ μητρὶ αὐτοῦ οὐ μιανθήσεται.

* These horrible heathen customs we have found remaining in the islands of the South Sea, where even joints of the fingers are still cut off on this account.

11. *And*

11. *And unto* ANY DEAD BODY *he ſhall not go in; either to his father, or to his mother: he ſhall not be defiled.*

And the ſame ſort of expreſſion is uſed in the Greek, in Leviticus, ch. xxii. ver. 4.

And again alſo in the Book of Numbers—

Ch. ix. ver. 6—10.

6. Καὶ παρεγένοντο οἱ ἄνδρες οἳ ἦσαν ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου, καὶ οὐκ ἠδύναντο ποιῆσαι τὸ πάσχα ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ προσῆλθον ἐναντίον Μωυσῆ καὶ ἐναντίον Ἀαρὼν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

7. Καὶ εἶπαν οἱ ἄνδρες ἐκεῖνοι πρὸς αὐτοὺς· Ἡμεῖς ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου· μὴ ἐν ὑστερήσωμεν ὥστε προσενέγκαι τὸ δῶρον Κυρίῳ καθ' ὡρὸν αὐτοῦ ἐν μέσῳ υἱῶν Ἰσραήλ;

8. Καὶ εἶπεν πρὸς αὐτοὺς Μωυσῆς· στῆτε αὐτοῦ, καὶ ἀκούσομαι τί ἐντελεῖται Κύριος περὶ ὑμῶν. 537.

9. Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν, λέγων·

10. Λάλησον τοῖς υἱοῖς Ἰσραὴλ, λέγων· Ανθρωπος ἄνθρώπος ὃς ἐὰν γένηται ἀκάθαρτος ἐπὶ ψυχῇ ἀνθρώπε, ἢ ἐν ὁδῷ μακρὰν ἢ ἐν ὑμῖν, ἢ ἐν * ταῖς γενεαῖς ὑμῶν, καὶ ποιήσει τὸ πάσχα τῷ Κυρίῳ.

6. *And there were certain men who were unclean by means of* THE CORPSE † *of a man, and could not perform* [*the duty of*] *the paſſover on that day. And they came before Moſes, and before Aaron, on that day.*

7. *And thoſe men ſaid unto them, We are unclean by means of* THE CORPSE *of a man. Shall we therefore be delayed* [*or ſet back*] *in ſuch manner as not to bring the offering to the Lord, according to its due time* ‡ [*from hence*] *in the midſt of the ſons of Iſrael?*

8. *And Moſes ſaid unto them, Wait with re-*

* The repetition of theſe words ἢ ἐν is omitted in the Vatican copy.

† Both the Vatican copy and the Alexandrian agree exactly in uſing the word ψυχὴ in theſe paſſages of Scripture.

‡ This is differently tranſlated from the common tranſlation; but I apprehend it conveys the true ſenſe of the Septuagint verſion, and that ſuch is even more rational and legal than the others, for the due legal time would have been ſeven days.

gard

gard to this matter, and I will hearken what the Lord ſhall command concerning you.

9. *And the Lord ſpake unto Moſes, ſaying:*

10. *Speak to the ſons of Iſrael, ſaying, A man, whoever that man ſhall be, that is unclean by means of* THE CORPSE *of a man, whether he be on a journey afar off, or whether he be dwelling amongſt you, or in any* 538. *of your generations, yet he ſhall perform the duty of the paſſover unto the Lord.*

So ch. xix. ver. 11. is ſtill more remarkable.

Ὁ ἁπ[όμενος τῦ τεθνηκότος πάσης ψυχῆς ἀνθρώπ8, ἀκάθαρ[ος ἔ]ται ἑπ[τὰ ἡμέρας [ἕως ἑσπέρας.]

He that toucheth any dead CORPSE *of a man, ſhall be unclean ſeven days even until the evening.*

And the like expreſſion we find, Numbers, ch. v. ver. 2 *.

What therefore can we infer from hence?

* In all theſe paſſages both the Alexandrian and Vatican copy agree.

Surely we muſt conclude, on the whole, that the LXX conſidered ψυχὴ as denoting indeed *ſpirit*, and *life*, *in one ſenſe of the word*; but nevertheleſs, as denoting *mere animal life*, that which is ſeated in the blood, and which they meant to diſtinguiſh moſt clearly from the more divine part, the *breath of life*, the πνοὴ ζωῆς, *the breath from the Lord* *. For it ſhould ſeem they underſtood that this portion of ſpirit, *the mere animal ſpirit*, did not quit the body *immediately* after the ſtroke of death; but, on the contrary, being for a time deprived of the *divine breath of life*, the πνοὴ ζωῆς, was in that ſtate even the cauſe why the corpſe was *unclean*: for had they not retained this idea, they might, in theſe paſſages of Scripture, have uſed another word to deſcribe *the dead body* by; namely, either νεκρὸς, (as they do in Deuteronomy, ch. xiv. ver. 1, and elſewhere,) or merely σῶμα, or elſe θνησιμαῖον, as they do, (Leviticus, ch. xi. ver. 24—28, 39, 40; 1 Kings, ch. xiii. ver. 24, 25, 28, 29; and Jeremiah, ch. xxxvi. ver. 30.) and need not have uſed the word ψυχὴ as they ſo ſingularly do in *theſe* paſſages in the Law. Nay, they might have uſed the ſimple word

539.

* See Geneſis, ch. ii. ver. 6.

πεθνη-

τεθνήκοτος, as they do with regard to the dead bodies of unclean animals, Leviticus, ch. xi. ver. 31, 32. with regard to which they do in the 35th, 36th, 37th, and 38th verſes, again uſe the word ἀνησιμαῖον.

I may add, therefore, that if this concluſion from ſuch their uſe of this word be right, then we may infer, ſtill further, that they conſidered this *ſpirit*, this ψυχὴ, as being what ſubſequent philoſophers have miſtaken for *a plaſtic nature* (as it is called), and which exiſts not only in all animals, but alſo under a certain modification in *plants*, and is the cauſe of their *peculiar form*, and of diſtinguiſhing their ſpecific kinds.

And hence we may perceive, in ſome degree, the propriety of the expreſſion in the Book of Geneſis, ψυχῶν ζωσῶν, which originally gave occaſion to theſe remarks: for, in a plant, it is an *operative ſpirit* indeed; and whilſt *it* is preſent, the plant flouriſhes and thrives; and when it is departed, the plant withers and decays: but it is not *a ſpirit living*, with *ſenſation*, as ſpirit lives in an animal body *.

When

* There are ſome very judicious obſervations tending

When, therefore, *ſenſation*, and a power of *motion* is added, it is not only a ſpirit ψυχὴ,
540. but moreover ψυχὴ ζωσῆ, *a ſpirit living*, or having apprehenſion. And when, ſtill further, an intelligent πνεῦμα, the πνοὴ ζωῆ, a *reaſonable ſoul*, is added, the being is that wonderful WORK OF GOD, an *human being*, or MAN.

Conſiſtently with this idea we may conceive, that after the tremendous ſtroke of death, this *animal ſpirit* may ſtill remain impriſoned for a time*; whence probably it was, that an *human corpſe* was in the law accounted unclean, and alſo all animal bodies

to illuſtrate the meaning of the original Hebrew word, in Dr. Geddes's *Letter to the Biſhop of London*, p. 50. And, as they in reality greatly elucidate what is here ſaid, I cannot but refer to them.

* It is a remarkable obſervation of Mr. John Hunter's, and deſerves to be remembered particularly on this occaſion, that, in the beginning of all violent deaths, except that by lightning, perſons probably are not dead inſtantly; but there is only a *ſuſpenſion* of the actions of life. (See Philoſophical Tranſactions, Vol. LXVI. p. 413. &c.) And I cannot but add, that, in a note to this very paper (p. 414.) Mr. Hunter ſays, that *the doctrine, that the living principle is inherent in the blood, is founded on the reſults of many experiments.* See ſome preceding obſervations in the note, Vol. I. p. 325.

that

that died of themſelves; whereas the bodies of ſuch animals as were ſlain in ſacrifice, and had the blood, in which was *this* life, *(this ſpirit,) poured out*, were clean.

And we may obſerve a remarkable inſtance of the impriſonment of the loweſt ſpecies of this ſort of *ſpirit* in bulbous plants; for it has been curiouſly remarked by Mr. Martyn, (in his Elements of Botany, tranſlated from Rouſſeau, p. 27,) "that Linnæus does not "allow what we call bulbous roots to be *in-* "*deed any roots at all*, but only to be *hyber-* "*nacula*, *(winter quarters,)* winter germs or "buds, into which *the whole plant retires* "during the cold ſeaſon." By which words (*the whole plant*) he can only mean what uſed to be called *the plaſtic nature*, the active powers of the plant; that is, what in other words, conſiſtently with the ideas of the Septuagint, we might call the ψυχὴ, the *ſpirit* of the plant.

As the ancients, from tradition and ſpecu- 541.
lation, had moſt unqueſtionably much *more* ſcience and knowledge than we are apt to ſuppoſe; they ſeem to have adopted apprehenſions, both with regard to *dead bodies*, and with regard to *vegetables*, of the kind here mentioned.

mentioned. And from *the first* of these, *perverted*, arose the Egyptian idea concerning embalming; though every philosophical person must perceive, *it* tended most probably to produce directly the contrary effect to that which the vulgar supposed.

And from *the latter* perhaps arose the prohibition of Pythagoras, to his scholars, *not to eat beans.*

Both, however, are only proofs how idle every metaphysical *didactic* conclusion is that ventures to demand assent, without proceeding from, or being *positively* authorised by, the *Word of God.*

The distinction of the compound nature of man receives perhaps a most illustrious explanation from those most remarkable words of St. Paul, in the xvth chapter of the First Epistle to the Corinthians; where we find the word πνεῦμα, the rational and *sublimely heavenly soul*, so nicely distinguished from the predominant characteristic of the first Adam, the prevalent, mere *animal nature.*

Although in Adam were the rudiments of both, since he had not only the ψυχὴ ζωσῆ, the *living spirit*, but also, what every one of his posterity has, the πνοὴ ζωῆς breathed into him,

him, *the breath of life*; the principle of the *heavenly soul*, see Geneſis, ch. ii. ver. 7. by virtue, indeed, of which alone it was that he even firſt became ψυχὴν ζωσᾶν, a *ſpirit living*, (or *ſoul living*.)

The words of St. Paul are, (if we may be allowed to tranſlate them with all the fullneſs of language their great import requires,) as follows:

1 Cor. ch. xv. ver. 45—49. 542.

45. Οὕτω καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν.

46. ἀλλ' οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικὸν, ἔπειτα τὸ πνευματικόν.

47. Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, ὁ Κύριος ἐξ οὐρανοῦ.

48. Οἷος ὁ χοϊκὸς, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι·

49. καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

45. *And*

45. *And ſo it is written. The firſt man,* ADAM, *was made to be a* SPIRIT (*or* SOUL) LIVING; *the laſt* ADAM *to be a* SPIRIT [*or* SOUL] CAUSING TO LIVE *(or having power to make alive).*

46. *But that which was of the nature of the* HEAVENLY (SPIRIT *or*) SOUL *was not firſt, but that which was of the nature of* MERE ANIMAL (SOUL *or*) SPIRIT; *and afterwards that which was of the nature of the* HEAVENLY (SPIRIT *or*) SOUL.

47. *The firſt man was of the earth, earthly: the ſecond man [is] the Lord from heaven.*

48. *Such as the earthly man was, ſuch are alſo they that are earthly. And ſuch as the heavenly man, ſuch alſo are they that are heavenly.*

49. *And as we have borne the image (and reſemblance) of the* EARTHLY, *we ſhall bear alſo the image (or reſemblance) of the* HEAVENLY.

543. In this whole paſſage is a manifeſt and moſt clear diſtinction between ψυχὴ, the mere *animal ſpirit*, or *life*; and πνεῦμα, the *heavenly ſpirit*, or *ſoul*; which is of ſo divine a nature, that even Almighty God himſelf is defined,

and ſaid to be, ΠΝΕΥΜΑ, A SPIRIT, by OUR LORD HIMSELF.

John, ch. iv. ver. 24.

24. Πνεῦμα ὁ Θεός· καὶ τὲς προσκυνῦντας αὐτὸν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

24. *GOD is a SPIRIT, and they who worſhip* HIM, *muſt worſhip in ſpirit and in truth.*

In which words we ſee, manifeſtly, that a far more ſublime and different idea muſt be added to the word *Spirit*, when it is deſcribed by πνεῦμα, than when it is deſcribed by ψυχὴ.

And that there is, in Holy Scripture, even a *ſuperior* and *pre-eminent* diſtinction of the word πνεῦμα;—and that this word, and πνοὴ ζωῆς, do not always preciſely ſignify the ſame kind of eſſence;—appears from other cautious expreſſions: amongſt which there is a very remarkable paſſage in the Prophecy of Iſaiah, wherein we may perceive with what great caution the word πνοὴ is uſed in the Septuagint to denote properly *the human intellectual ſpirit*,

ſpirit, (ſo commmonly called the *ſoul*,) as diſtinguiſhed from the *Holy Spirit of God*. And this paſſage has the more authority, becauſe it is exactly in the ſame words both in the Alexandrian and Vatican copies. It is:

Iſaiah, ch. lvii. ver. 16.

16. Καὶ οὐκ εἰς τὸν αἰῶνα ἐκδικήσω
544. ὑμᾶς, οὐδὲ διαπαντὸς ὀργισθήσομαι ὑμῖν· πνεῦμα γὰρ παρ' ἐμοῦ ἐξελεύσεται, καὶ πνοὴν πᾶσαν ἐγὼ ἐποίησα.

16. *And I will not avenge myſelf of you through the aion; neither will I be always angry with you. For* [*the Holy*] SPIRIT *ſhall go forth from me, and I have made every* SOUL, (every *intellectual Spirit.*)

This tranſlation is indeed very different from that in our verſion in the Bible; but it ſeems to carry more meaning and force with it. And, as it ſhews the diſtinction of πνοὴ *the intellectual ſoul*, from ψυχὴ the mere *animal ſpirit*; and even from πνεῦμα, when uſed to denote *the Holy ſanctifying Spirit*: ſo it even contains a very early and important prophecy concerning the ſending forth of God's *Holy Spirit*; and, in effect, a very conſolatory declaration

claration, *that God hath made no ſoul*, or *ſpirit*, *in vain*; for that the mighty work, deſigned from the creation of the world, ſhall ſurely be at laſt accompliſhed.

All which is moſt conſiſtent with what is ſaid in another part of this Divine Prophecy, ch. lv. ver. 10, 11, 12; and conſiſtent alſo with what, in the courſe of the many preceding Remarks, has appeared to be the uniform tenor of the *Holy Scriptures*.

BESIDES

545. BESIDES the ſeveral paſſages in the Septuagint already mentioned in theſe Remarks, there are the following, amongſt others, which plainly ſhew that the word ΨΥΧΗ is uſed to denote *a living principle*, or *the human animal ſoul*, or *ſpirit*:

Leviticus, ch. iv. ver. 2, 27; ch. v. ver. 1, 4, 17; ch. vi. ver. 2. Deuteronomy, ch. iv. ver. 9, 29; ch. vi. ver. 5; ch. x. ver. 12; ch. xii. ver. 15; ch. xiv. ver. 26; ch. xxvi. ver. 16; ch. xxx. ver. 2, 10.

And the following do alſo, beſides thoſe already cited, ſhew the ſuperior diſtinction of ΠΝΟΗ and ΠΝΕΥΜΑ. And many more might be adduced to the ſame purpoſe:

Numbers, ch. xiv. ver. 24. Deuteronomy, ch. ii. ver. 30; ch. xxxiv. ver. 9. Pſalm lxxviii. ver. 8. Job, ch. iv. ver. 15; ch. xxvi. ver. 4; ch. xxxii. ver. 9, 18. Luke, ch. xxiv. ver. 39. Acts, ch. xxiii. ver. 8, 9.

WE have ſeen, in the courſe of theſe Remarks, that in ſome inſtances the tranſlation of the LXX varies exceedingly from our more modern verſions from the Hebrew; and perhaps, in ſome places, in ſuch a manner that it may even be doubted whether it was made from the ſame original text.

But I cannot finiſh theſe obſervations without adding, that, in ſuch paſſages, we ſhould be very careful not to conclude raſhly (as ſome have done) that the Septuagint was, in thoſe parts, a bad tranſlation.

For, (to ſay nothing of the probability, that the perſons

perſons who were employed, at different times, in the various parts of that excellent work, were more likely to underſtand the true and full meaning of the *original words*, than more modern interpreters,) it is a queſtion that may very fairly be aſked, whether the tranſlators who compoſed the Septuagint had not before them even *more perfect and exact copies of the original Hebrew text* than we now have?

Probably they had. And there is the utmoſt reaſon to believe, that they adhered faithfully and cloſely to the original ſenſe, in all parts; ſince we 546.
find *Our Lord*, and his Holy Apoſtles, giving ſuch ſanction to this verſion.

It has *itſelf* unqueſtionably been ſubject to ſome corruptions, and alterations, in the various *copies* of it: but as far as we can come at the true original, which, as I have before obſerved, ſeems to be always, moſt unqueſtionably, wherever the two celebrated copies, the Alexandrian and the Vatican, both agree entirely or nearly; (and ſuch are the paſſages I have moſt inſiſted upon;) as far as we can come at the true original, *there* it ſeems to be the beſt authority, we can have, for the reading or meaning of any part of Holy Writ.

And, with regard to other tranſlations, either in Greek, or in other languages, and eſpecially ſuch as profeſs to give only the *general ſenſe*, in elegant vernacular expreſſions of ſuch languages, without adhering *preciſely* to the meaning of the individual words in the original: ſurely we ought to heſitate ſomewhat, before we allow them to contain the true and full import of the *Word of God*.—Becauſe, if the tranſlator lived in an age (as I am perſuaded every one of us even *ſtill* does,) *not yet fully enlightened* by the advantages and revelation of ſcience; or, if (though a man

learned in language) he chanced to be a man of dull apprehenſion, or unacquainted with the vaſt extent of truly philoſophical ideas, he is too likely to have given us, as a juſt interpretation, only his own imperfect apprehenſion of the purport of each paſſage, rather than the deep and wondrous information contained in the original Divine Word.

Theſe obſervations ought not, therefore, to be concluded, without a caution, that, as we have reaſon to believe the LXX did really adhere cloſely to the original copies before *them*, ſo, in tranſlating *their* work, we ſhould be as careful to adhere cloſely and minutely to the full purport and nice diſtinct meaning of the Greek words they made uſe of; endeavouring at the ſame time, as far as we are able, to illuſtrate *that* meaning faithfully, by the light of recent philoſophical diſcoveries, relating to thoſe glorious *Works of Creation*, which contain a manifeſtation of the wiſdom and deſigns of the *Great Creator*, in expreſſions ſo addreſſed, to the human underſtanding, that *there is neither ſpeech nor language, but their voices are heard among them.*

APPENDIX.

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SECTION I.

CONCERNING

ST. PETER'S ACCOUNT

OF

HE DESTRUCTION OF THE EARTH,

BY FIRE.

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SECTION I.

THE following conclusions, although 549.
they appear to be founded on a very considerable degree of *probability*, yet, not having such full and positive support from Holy Scripture as the preceding seem to have, are not ventured to be inserted amongst those Observations which were more particularly designed to form the contents of this Volume; and therefore have been reserved to be added by themselves in an Appendix, as *mere hints*, to any persons whose curiosity and philosophical enquiries may lead them to consider the subjects still more thoroughly and maturely.

And the first conclusion of this kind, which I have adventured to deduce, is concerning the celebrated Prophecy of *St. Peter*, relating to the Destruction of *this present Earth* by fire.

A Prophecy that the rather demands our 550.
attention on the present occasion, and the ap-

plication of a diligent and ſerious endeavour to apprehend the true nature of it, as far as poſſible; becauſe of its cloſe connection with what has been found to be the reſult of the foregoing remarks.

In the account given, by that Holy Apoſtle, of what ſhall happen at the final concluſion of the preſent Scene of things on earth, we read:

2 Peter, ch. iii. ver. 7, &c.

7. Οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶ πυρὶ, τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

7. *But the heavens and the earth, which now exiſt, are, according to the ſame word, kept in ſtore, reſerved for fire, unto the day of judgement, and deſtruction of impious men.*

And here we cannot but perceive, that the Apoſtle, by his mode of ſpeaking, manifeſtly means, *by the preſent heavens*, nothing more than the preſent appearance of the ſky and atmoſphere, and of the heavenly bodies that (to our eyes) ſeem to be placed therein; as contraſted with a *different appearance*, which they

they all once had, before the flood; and as contraſted alſo with a different appearance, that they ſhall have, after the final conſummation.

He alſo here contraſts the preſent ſtate of the earth, as being preſerved for a long ſpace of time, ſuch as it is, (and perhaps preſerved by means of fire,) and as being intended to be deſtroyed by fire; with the antediluvian ſtate of it, which was preſerved, (principally by means of *water*,) and intended to be deſtroyed by water.

And we may moreover obſerve, from the 551.
Apoſtle's mode of expreſſing himſelf, that he means to ſpeak principally of the *Final* and *Laſt* conſequence of our Lord's coming; even *the* FINAL *deſtruction of impious men*, and *the deſtruction of all the preſent ſcenery on earth.*

We read further;

8. Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

8. *But let not this one thing lie concealed from you, beloved, that* ONE DAY IS WITH THE

LORD AS A THOUSAND YEARS, AND A THOUSAND YEARS AS ONE DAY.

And here again, it is impoſſible to read theſe words without recollecting, that the moſt *ancient* opinion in the Church really was, that as the *inſtituted week* conſiſts of ſix days and a ſabbath, ſo the duration of the *imperfect* ſtate of the world, or earth, would be ſix thouſand years; and then would come the *perfected ſtate* of it, or its true ſabbath.

And if to this we add the conſideration of thoſe words of our Lord, *Deſtroy this temple, and in three days I will build it up*; and conſider the *three* days, in which his body lay in the grave, as typical of *three thouſand years*, or rather (reckoning as the days *themſelves*, during which his body lay in the grave, were computed,) of the ſeveral *portions* and *parts* of three thouſand years which ſhould paſs between the time of His crucifixion, and being denied on earth, (when He *firſt* came as the Meſſiah,) and His *ſecond coming* in glory; I ſay, if we conſider all this rightly, we cannot but perceive that then the *dawn* of *the third* prophetical day will exactly coincide with the end of ſix thouſand

years

years of the world; or beginning of the great ſabbath. And we cannot but *thence* be led to ſuſpect, that the Apoſtle meant *ſome-* 552.
thing more, by theſe words, than merely to inform us, *that a great length of time was the ſame to the Almighty as a ſhort one*, as to the real completion of his promiſes.

In ſhort, we cannot but ſuſpect that he meant to lead us to compute a certain *determined period*; and even *one* exactly coincident with *that* mentioned by St. John, and alſo with *that* mentioned by Daniel.

After this we read:

9. Οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, (ὥς τινες βραδυτῆτα ἡγεῖσθαι,) ἀλλὰ μακροθυμεῖ εἰς ἡμας, μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

9. *The Lord doth not delay with regard to His denunciations, (as ſome men eſteem delay to be,) but defers his anger towards us, not willing that any ſhould periſh, but that all ſhould have ſpace for repentance.*

10. Ἥξει

10. Ἥξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ, ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

10. *But the day of the Lord will come, as a thief [does] in the night; in the which the heavens shall* PASS BY *roaring; and the elements burning shall be liquefied* [AND DISSOLVED]; *and earth, and all the things in it, shall be burnt.*

And now in the concluſion of this whole deſcription, it is almoſt impoſſible to recollect the very preciſe words, and not to apprehend, that (however the event may really be) they
553. are plainly deſcriptive of what muſt happen, if ever the centrifugal motion of the earth ſhould be ſtopped; and it were, in conſequence of that, to *deſcend* towards the ſun, as a comet does, in an orbit exceedingly eccentrical; or, if ever it were to fall *directly* to the ſun.

In either of theſe caſes, inſtead of the uniform apparent motion of the ſtars and heavenly

venly bodies now perceived, they would all *paſs by* rapidly; and the more ſo, the nearer the earth approached to the ſun: and the violent eddies, and motion of wind and water, (which ſuch a *tranſit* would probably occaſion in the atmoſphere,) would cauſe *a moſt dreadful roaring indeed*, beyond that of any whirlwind yet experienced on earth.

And, as the earth approached nearly to about the diſtance of a diameter from the ſun, or even only to that of two or three diameters, (agreeable to what has been obſerved in the firſt obſervations made in this book *, every thing muſt ſoon be utterly liquefied and diſſolved.

The word παρέρχομαι ſignifies, much rather, *to paſs by*, than *to paſs away*; and all that is here inferred is ſtill more ſtrongly intimated, and confirmed to us, by St. John's deſcription of the ſame event.

There indeed we moreover find, that it is not to take place on the *firſt* coming of our Lord, but at a great diſtance of time after; even when the glorious ſtate of things (which ſhall have been by Him reſtored even upon earth) ſhall, by the malice of evil minds, be again *corrupted*, and a *ſecond* attempt ſhall

* Vol. I. p. 129.—and p. 83, quarto edition.

have

have been made, on this globe, to ſubvert the whole.

In conſequence of which we read:

Revelations, ch. xx. ver. 9.

9. Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς
554. γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἠγαπημένην· καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς.

9. *And they came up upon the face of the earth, and ſurrounded* [*and beſieged*] *the camp of the holy ones, and the beloved city,* [*i. e.* we may conclude, the peaceable and improved habitations of the people and ſervants of God;] *and fire* DESCENDED *from God out of the heaven, and devoured them.*

Now, if the earth, on that tremendous occaſion, will at laſt, from ſome correſponding ordained cauſe, change its orbit, and fall towards the ſun, as above deſcribed; then, the very appearance which will enſue, to its inhabitants, muſt be that of fire *deſcending* from heaven,—and of fire continued, inceſſant, increaſing,

creasing, and *unquenchable*, or *not to be withstood*.

Further on we read, in the Book of Revelations:

Chap. xx. ver. 11.

11. Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ἐπ' αὐτῷ, ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός.

11. *And I saw a great white throne, and Him that sat upon it, from whose presence the earth and the heaven* FLED AWAY.

And those words are surely exactly applicable to *what* would be the appearance, both to those spirits who either *dwell in* or are *received into* the sun, and to those who are left to remain on earth, on occasion of the earth's passing *its perihelion*, as an eccentric comet does, and then instantly *flying away* (in such orbit) into the regions of remote space.

And the idea of this being the case, is still further confirmed by the description in the xxist chapter of Revelations.

For there we read: 555.

Chap.

Chap. xxi. ver. 1, 2.

1. Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

2. Καὶ τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν, εἶδον καταβαίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ.

1. *And I saw a new kind of heaven, and a new kind of earth; for the first heaven and the first earth was* PASSED BY, *and the sea was no more.*

2. *And I* [*John*] *saw the holy city, a new* [*kind of*] *Jerusalem,* DESCENDING *from God out of heaven, &c.*

The first of these verses surely is descriptive of the new and glorious appearances, of the ground to dwell upon, and of the atmosphere around, which would of course, and unavoidably appear, to any spirit admitted to dwell upon the sun, (consistently with the ideas mentioned in the first part of this book.) And it is also as truly descriptive of the evaporation of the sea by the heat of the sun, on the earth's thus approaching near, in

conse-

conſequence of an eccentric orbit being given to it; and moreover, of the paſſing away of the earth, after that, as the body of a comet does paſs away on its traject.

And whatever glorious ſcenery of city or country may ever appear in the ſun, it muſt, on the firſt approach towards it, from *theſe* diſtant regions, appear as *deſcending down* from heaven, conſiſtently with the ſecond verſe.

To which I have only to add, that the 556.
vivid colours, and ſplendour, with which this city (whatever is meant by it) is ſaid to appear, correſpond exactly with what we may moſt philoſophically conceive to be the appearance of bodies on the ſurface of the ſun.

And as to what is ſaid (ver. 16.) *concerning the length, and the breadth, and the height, being equal*, the meaning, to plain common ſenſe, is ſurely intelligible enough, (as has been before obſerved;) namely, that there ſhall appear a great riſing hill or mountain in the centre of the city, riſing to as great an height as the walls extend in length or breadth. All which is exactly agreeable to the uſual deſcription given of this Place of

Glory, as being the Mount of God *, and the Holy Hill; of which Mount Sion, in Jeruſalem, on earth, was *only* an emblem and type.

Finally; all that is here ſaid concerning the earth's being converted into *a comet*, after a great part of its original inhabitants have been *tranſlated* into heaven, receives great ſtrength, and confirmation, from the terrible deſcription given by the prophet Iſaiah, of its ſtate at the *end* of the vengeance denounced.

For as, on the firſt liquefaction, it muſt reſemble *a lake* burning with fire, (λίμνη καιομένη πυρὶ καὶ θείῳ, Revelations, ch. xxi. ver. 8.) ſo, even on its cooling ſomewhat, and recovering ſolidity, it muſt be very nearly in the ſtate mentioned by the Prophet.

557. In his ſublime deſcription of the effect of the indignation, addreſſed to all nations, (the whole of which deſerves the utmoſt conſideration,) he uſes ſome very remarkable expreſſions; which appear to be ſomething more than merely *figurative*, and which, for the ſake

* Pſalm xlviii. ver. 2, 11. lxxiv. ver. 2. lxxviii. ver. 68. cxxv. ver. 1. Iſaiah, ch. xiv. ver. 13. xviii. ver. 7. xxiv. ver. 23. xxvii. ver. 13. Joel, ch. ii. ver. 32. Obad. ver. 17. Micah, ch. iv. ver. 7.

of

of illuſtrating more fully what has been ſaid, I ſhall inſert at large.

Iſaiah, ch. xxxiv. ver. 1, &c.

1. Προσαγάγετε ἔθνη, καὶ ἀκούσατε ἀρχοντες, προσέχετε· Ἀκουσάτω ἡ γῆ, καὶ οἱ ἐνοικοῦντες ἐν αὐτῇ, ἡ οἰκουμένη, καὶ ὁ λαὸς ὁ ἐν αὐτῇ.

1. *Come near ye Nations, and hearken ye Rulers; attend. Let the earth hear, and thoſe that dwell upon it; the habitable univerſe*, and the people that are therein.*

2. Διότι θυμὸς Κυρίου ἐπὶ πάντα τὰ ἔθνη, καὶ ὀργὴ ἐπὶ πάντα τὸν ἀριθμὸν αὐτῶν, τοῦ ἀπολέσαι αὐτοὺς, καὶ παραδοῦναι αὐτοὺς εἰς σφαγήν.

2. *Becauſe [indeed] the indignation of the Lord is upon all the nations; and wrath upon*

* The word οἰκουμένη, if we carefully attend to its uſe in various paſſages of Scripture, ſeems plainly to mean much more than merely *this earth*, and rather to denote the whole Solar Syſtem at leaſt; and to mean the other planetary habitations as connected with our own.

the whole number of them; to deſtroy them, and to deliver them up to ſlaughter.

558. 3. Οἱ δὲ τραυματίαι αὐτῶν ῥιφήσονται, καὶ οἱ νεκροὶ, καὶ ἀναβήσεται αὐτῶν ἡ ὀσμὴ, καὶ βραχήσεται τὰ ὄρη ἀπὸ τοῦ αἵματος αὐτῶν.

3. *And their wounded ſhall be caſt out, and their dead; and their ſtink ſhall come up; and the mountains ſhall be moiſtened with their blood.*

4. Καὶ ταχήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ ἐλιγήσεται ὁ οὐρανὸς ὡς βιβλίον, καὶ πάντα τὰ ἄστρα πεσεῖται ὡς φύλλα ἐξ ἀμπέλου, καὶ ὡς πίπτει φύλλα ἀπὸ συκῆς.

4. *And all the powers of the heavens ſhall be diſſolved*; and the heaven ſhall be rolled up*

* Theſe firſt words of this verſe, *all the powers of the heavens ſhall be diſſolved*, are indeed in the Vatican copy; but, from the manner in which they are inſerted by Dr. Grabe, do not ſeem to have been in the *original* Alexandrian copy.

as

as a ſcroll; and all the ſtars ſhall fall, as the leaves fall off from a vine, and as leaves [*or blighted fruit*] *fall from a fig-tree.*

As theſe three firſt verſes are ſtrongly deſcriptive of a dreadful deſtruction and carnage, which will happen, at the laſt execution of the wrath of God; and which (if we compare this prophecy carefully with that in Ezekiel*, and alſo with that in the Book of the Revelations †,) appears to be an event that is not to happen till the *ſecond falling away*, and as the prelude to the ſecond death; ſo the fourth verſe cannot but appear, to a philoſophical mind, moſt characteriſtically deſcriptive of the appearances which would enſue, if the orbit of the earth were changed, and it were to deſcend in an exceeding elliptical, or even parabolical path, rapidly towards the ſun. 559.

And the manner in which this addreſs is

* Chap. xxxviii.

† Rev. ch. xx. ver. 8, 9. And I cannot but obſerve, by way of illuſtration of this 9th verſe of the 20th chapter of the Book of Revelations, that if ever the Earth approaches the Sun, as a very eccentric comet does, *fire* muſt probably unavoidably appear as *coming down out of heaven*, as it draws near to its perihelion.

made; made, in truth, not only to *all the nations upon earth*, but even (as the moſt fair tranſlation, to avoid repetition, and to uſe the word οἰκεμένη, in what appears to be its trueſt meaning, will warrant) *to all the inhabitants of our ſyſtem:* the manner, I ſay, in which *this addreſs* is made, plainly ſhews, that the dreadful ſcene deſcribed, is a matter of much greater import, than any event relating merely to the Jewiſh nation.

The four next verſes are merely a ſublime poetical continuation of a deſcription of ſlaughter; and contain a declaration, that it is a day of vengeance, and retribution, on the enemies of the city and people of God.

5. Ὅτι ἐμεθύσθη ἡ μάχαιρά μου ἐν τῷ οὐρανῷ· ἰδοὺ ἐπὶ τὴν Ἰδουμαίαν καταβήσεται, καὶ ἐπὶ τὸν λαὸν τῆς ἀπωλείας μετὰ κρίσεως.

5. *For my ſword ſhall be* [*found to have been* *] *bathed in heaven: behold it ſhall come down*

* This mode of expreſſion, although it may perhaps be thought ſomewhat exceptionable, ſeems to be the true metho

down upon Idumea, and upon the people of deſtruction, [the people deſtined to deſtruction,] with judgement.

6. Ἡ μάχαιρα Κυρίου ἐνεπλήσθη αἵματος, ἐπαχύνθη ἀπὸ σέα]ος [ἀρνῶν] ἀπὸ αἵμα]ος τράγων καὶ ἀμνῶν, καὶ ἀπὸ σέατος τράγων καὶ κριῶν· ὅτι θυσία τῷ Κυρίῳ ἐν τῇ Βοσὸρ, καὶ σφαγὴ μεγάλη ἐν τῇ Ἰδυμαίᾳ. 560.

6. The ſword of the Lord ſhall be [found to have been] filled with blood; [to have been] made fat with the fat of lambs, with the blood of goats and lambs; and with the fat of goats and rams; for there is a ſacrifice to the Lord in Bozor [Bozrah], and a great ſlaughter in Idumea.

7. Καὶ συμπεσοῦνται οἱ ἀγροὶ μετ' αὐτῶν, καὶ οἱ κριοὶ καὶ οἱ ταῦροι, καὶ μεθυ-

method of conveying what appears to be the *full* meaning of the *aoriſtus primus*, in this and the following verſes, according to the idea given of its frequent import by *Ward*.

σθήσεται ἡ γῆ ἀπὸ τῦ αἵματος, καὶ ἀπὸ τῦ σέατος αὐτῶν ἐμπλησθήσεται.

7. *And the cultivated countries* * *ſhall alſo fall with them; and as to the rams, and the bulls, the earth ſhall even be ſoaked with* [*their*] *blood, and ſhall be filled with the fat of them.*

8. Ἡμέρα γὰρ κρίσεως Κυρίῦ, καὶ ἐνιαυτὸς ἀνταποδόσεως κρίσεως Σιών.

8. *For it is a day of judgement of the Lord, and a year of recompenſing of judgement* [*for*] *Sion.*

And after this, the deſcription does moſt obviouſly contain an account of what may very rationally be conceived to be the ſtate of a comet, that approaches very near the ſun at its perihelion, whether we are *really* to interpret the words literally or not.

561. Even if it be only a continuation of *poetical deſcription*, yet it is a deſcription ſo like what may be conceived to be a fact, in caſe of ſuch

* The Vatican has ἀνδροὶ, *the opulent* or *abundant*, inſtead of ἀγροὶ, *the farms* or *cultivated lands*.

a *real*

a *real approach*, that it is almoſt impoſſible for a philoſophical mind to avoid ſpeculating upon it in that light; and eſpecially as the whole deſcription, in this prophecy, is ſo conformable to that given by St. Peter concerning the laſt day.

9. Καὶ ϛραφήσονται αὐτῆς αἱ φάραγϛες εἰς πίσσαν, καὶ ἡ γῆ αὐτῆς εἰς θεῖον· καὶ ἔϛαι αὐτῆς ἡ γῆ καιομένη ὡς πίσσα,

9. *And* ITS* *vallies ſhall be turned into pitch, and its ſoil* [*or duſt*] *into brimſtone. And the land thereof ſhall become burning as pitch* [*does*],

10. νυκτὸς καὶ ἡμέρας· καὶ ἀ σβεσθήσεται εἰς τὸν αἰῶνα χρόνον, καὶ ἀναβήσεται ὁ καπνὸς αὐτῆς ἄνω, εἰς γενεὰς ἐρημωθήσεται, καὶ εἰς χρόνον πολύν· ἀκ ἔϛιν ὁ παραπορευόμενος ἐν αὐτῇ.

* The word αὐτῆς, being in the feminine gender, ſeems to ſhew that it relates to ἡ γῆ, *the earth*, and to no other word.

10. *day and night; and it ſhall* * *not be quenched for* THE SPACE OF AN AION: *and its ſmoke* SHALL ASCEND ON HIGH,
562. DURING THE EXISTENCE OF AN WHOLE RACE OF BEINGS †, *and for a long ſpace of time: there ſhall be none paſſing* ‡ *through it.*

How can it be poſſible to reflect on this deſcription, without conſidering, that the *exceſſive heat* occaſioned by the operation of the ſun's rays upon a groſs impure heterogeneous body abounding with ſulphureous matter,

* This is a moſt *remarkable* expreſſion, as tranſlated in the Septuagint, and well deſerves moſt ſerious philoſophical attention, as deſcribing what muſt ſo exactly form the appearance of the *coma*, or *tail of a comet*, according to Sir Iſaac Newton's idea of it. See Principia Mathematica, LIII. prop. xi. prob. 21. Horſley's edition, Vol. III. p. 156, 157.

† Here the expreſſion is ſimilar to that of our Lord, when He ſays, Matthew, ch. xxiv. ver. 34, *This generation, this race of beings*, or *of men*, ſhall not paſs away till all be fulfilled.

‡ Οὐκ ἔστιν ὁ παραπορευόμενος ἐν αὐτῇ. Theſe words are not in the Vatican copy. Neither do they appear, by Dr. Grabe's manner of inſerting them, to be in the original *Alexandrian copy*. But as they are found in his edition, I would not omit them.

like

like that of our earth, would produce ſuch kind of effects?

It is moſt remarkable, however, that *this ſtate* of things is deſcribed by ſuch an uncommon and particular expreſſion, as to be deſigned to continue for the ſpace only of *an aion*, (εἰς τὸν αἰῶνα χρόνον) and not as our tranſlation, in our Bible, has it, *for ever and ever*.

The expreſſion is not even εἰς τὸν αἰῶνον τῶν αἰωνῶν, and much leſs therefore ought it to be tranſlated as if it was εἰς τὰς αἰῶνας των αἰώνων.

11. Καὶ κατοικήσουται ἐν αὐτῇ ορνεα καὶ ἐχῖνοι, καὶ ὄβεις καὶ κόρακες· καὶ ἐπιβληθήσεται ἐπ' αὐτὴν σπαρτίον γεωμετρίας ἐρήμυ, καὶ ὀνοκένταυροι οἰκήσουσιν ἐν αὐτῇ.

11. *And there ſhall dwell in it wild* [*fowl*] *birds, and horrid animals*, and clamorous* 563. *birds, and ravens. And there ſhall be ſtretched out upon it a meaſuring line, of geometrical*

* It is almoſt impoſſible for a perſon acquainted with natural hiſtory, to avoid reflecting here, ſomewhat upon the remains of foſſil *Echini*, the proofs of a former change and alteration of the face of the earth.

[*exact*]

[exact] measure of desolation. And dæmoniacal beings shall dwell in it.

12. Οἱ ἄρχοντες αὐτῆς ἐκ ἔσονται· οἱ γὰρ βασιλεῖς αὐτῆς, καὶ πάντες οἱ ἄρχοντες αὐτῆς, καὶ οἱ μεγιστᾶνες αὐτῆς ἔσονται εἰς ἀπώλειαν.

12. *As to rulers in it, there shall be none such: for its kings, and all its rulers, and all its great men shall be gone into destruction* *.

13. Καὶ ἀναφύσει εἰς τὰς πόλεις αὐτῶν ἄκανθα, καὶ μυῖδες καὶ ἄκανοι εἰς τὰ ὀχυρώματα αὐτῆς· καὶ ἔσαι ἐπαύλεις σειρήνων, καὶ αὐλὴ στρουθῶν.

13. *And thorns shall grow up in their cities, and nettles and brambles in its fortresses: and it shall be folds for foul insects* †, *and a court for unclean birds* †.

14. Καὶ

* That is, plainly, *such horrible beings as will be left to dwell there, shall be incapable of submitting to any Rule, or to any Order or good Government.*

† H. Stephens, and Scapula after him, will justify this translation,

14. Καὶ συναν[ήσουσιν δαιμόνια ὀνοκενταύροις, καὶ βοήσονται ἕτερος πρὸς τὸν ἕτερον, ἐκεῖ ἀναπαύσονται ὀνοκένταυροι, εὗρον γὰρ αὐτοῖς ἀνάπαυσιν.

14. *And horrible dæmoniacal beings ſhall meet together, and ſhall cry out one to another; there dæmoniacal beings ſhall reſt; for they have found for themſelves* [*there*] *a place of reſt.* 564.

15. Ἐκεῖ ἐνόσσευσεν ἔχῖνος, καὶ ἔσωσεν ἡ γῆ τὰ παιδία αὐτῆς μετὰ ἀσφαλείας· ἐκεῖ ελαφοι συνήντησαν, καὶ ἴδον τὰ πρόσωπα ἀλλήλων.

15. *There the horrid animal has made its neſt, and the earth has preſerved its proper offſpring* [*or children*] *with ſafety. There wild ſtags have met together, and have ſeen the faces of each other,* [i. e. *have encountered.*]

16. Ἀριθμῷ παρῆλθον, καὶ μία αὐτῶν

tranſlation, if I rightly apprehend their obſervations; which are, however, of ſuch a kind, that decency requires us to ſay little upon the ſubject.

ἀπ

οὐκ ἀπώλετο, ἑτέρα τὴν ἑτέραν οὐκ ἐξεζήτησαν, ὅτι Κύριος ἐνετείλατο αὐτοῖς, καὶ τὸ πνεῦμα αὐτὸ συνήγαγεν αὐτά.

16. *In number it is full; and not one of these is loſt; none of them have enquired after any one of themſelves in vain*: for the Lord hath given commandment to them; and His Spirit hath gathered them together.*

17. Καὶ αὐτὸς ἐπιβαλεῖ αὐτοῖς κλήρους, καὶ ἡ χεὶρ αὐτοῦ διεμέρισεν βόσκεσθαι εἰς τὸν αἰῶνα κληρονομήσετε, εἰς γενεὰς γενεῶν ἀναπαύσονται ἐπ' αὐτῆς.

565. 17. *And He Himſelf caſteth for them their lots; and his hand hath allotted to them [their place] to be fed. For the aion ye ſhall inhabit it; to a generation [conſiſting] of generations, [i. e.* for the duration of an whole race of beings;] *ye ſhall reſt, or remain upon it, [i. e.* as I apprehend, upon the earth, in ſuch a ſtate.]

* This peradventure may be found a *dreadful denunciation* for thoſe who have formed, in any ſhape, dangerous connections.

Dr. Owen has obſerved *, that the prophecy of Iſaiah had the misfortune to meet with the *worſt* tranſlation of any book in the Septuagint verſion; yet ſtill it is very extraordinary, that, with all its defects, it approaches, in this inſtance, ſo much nearer to the tranſlation given us by Biſhop Lowth, from the Hebrew, than that in our Bible.

The ſenſe alſo appears ſurely to be more nervous and intelligible.

And it would be a great omiſſion not to add, that Biſhop Lowth obſerves, in his Notes †, "that *Edom* and *Botſra* (or *Bozrah*) are only put, and named, as deſcribing the *enemies* of the people and kingdom of God in general: and that therefore this prophecy has a view to events ſtill future; and to ſome great revolutions to be effected in latter times, *antecedent* to that more perfect ſtate of the kingdom of God, which is finally to take place on earth; and even ſerving to introduce it."

Whence it is obvious, that the learned

* In his learned Account of the Septuagint Tranſlation, p. 6.

† Page 171.

Biſhop's

Biſhop's idea of the general purport of the prophecy correſponds exactly with mine, as to its relating to a *final* deſtruction of the im-
566. pious, and an introduction of a ſtate of perfect bliſs for the ſervants of God: only the Biſhop applies it to what is to take place more *immediately*, on the ſecond coming of our Lord, previous to the glorious renovation of things *on earth*; whereas I muſt venture to conceive it (in conſequence of ſeveral other correſponding paſſages in Scripture) to be rather applicable to the *final* concluſion of all things on earth, *after that great reſtoration*;—and even to the full conſummation deſcribed by St. Peter;—when the earth itſelf ſhall be deſtroyed by fire, and the ſervants of God ſhall be removed to a better habitation.

We have ſurely in all theſe verſes of the 34th chapter of Iſaiah, a deſcription of what may very philoſophically be imagined to happen, if *this earth* be at laſt turned into a *comet*; after the *Sons of God* (the whole aſſembly of thoſe *who are redeemed*) have departed finally from its ſurface, by means of their being taken up into the Sun, in their glorified

glorified bodies*, on the earth's making ſo near an approach, in an eccentric orbit, to that heavenly luminary.

And in the 35th chapter, although we have there indeed a *typical* deſcription of the bleſſed effects of the preaching of the Goſpel in general; yet we ſeem to have truly, much rather, a preciſe deſcription of the glorious condition in which the Servants of God ſhall be placed, either in the Sun,—or in ſome other World of Bliſs,—than of any thing that has come to paſs, or is to take place upon *this earth alone*.

In the 4th verſe of the ſublime chapter of Iſaiah, firſt referred to, we have the deſcription of a *tranſit* ſimilar to that of a comet in 567.
the rapid part of its orbit, and exactly anſwerable to what muſt be the appearances upon a body falling towards the ſun as a comet does. And in the 9th and 10th verſes, we have ſurely a deſcription both of what muſt be the ſcene of things on the face of *a*

* This ſeems to be that *great event* at the *end* of the day of judgement, to which 1 Theſſ. ch. iv. ver. 17, has an eſpecial reference. And it is ſuch an one as accords very much with the concluſions drawn by Dr. Macknight, in his very learned work lately publiſhed, p. 47.

comet,

comet, after its great conflagration, during its perihelion; and even a philoſophical deſcription of the appearance of *its tail*. And in the ſucceeding verſes we are told, that none but evil diſpoſed ſpirits, and ſpirits incapable of any good exertions, will be left thereon.

Thus ends the repreſentation of the dreadful ſcene.—But it ſhould ever be remembered, that if this be a right apprehenſion of things; —and if the *aionian words* are rightly tranſlated;—nevertheleſs, He who turneth *a planet* (an earth) into *a comet*, can cauſe an *horrid comet* to become a *chearful planet*.—And He who turneth *a fruitful land into a deſolate wilderneſs* *, *for the wickedneſs of them that dwell therein* †, can ſay, *come again ye children of men*;—and endureth;—to execute both *juſtice* and *mercy*, not only εἰς τὺς αἰῶνας, *through the aions*; but εἰς τὺς αἰῶνας τῶν αἰώνων, ἐν τοῖς οὐρανοῖς, *through the aions of aions, in the heavens*:—that is, for a ſucceſſion of *aions*, and of different ſtates of his creatures;—even for ever and ever, in the heavens.

Whether ſuch events as have been alluded

* Pſalm xc. ver. 3.

† Pſalm cvii. ver. 34.

to,

to, will really take place in the manner that has been thus imperfectly deſcribed, is too much for any one to preſume to conclude with any degree of certainty; as the ſubject is unqueſtionably too awful for us to dare to think of otherwiſe than as guided ſolely by the Word of God: but the expreſſions *therein*, 568.
and eſpecially that of St. Peter, (which has given occaſion to theſe obſervations,) may be the rather meditated upon as capable of being illuſtrated by ſuch philoſophical ideas; becauſe *they* tend to remove entirely the objections that have been made by *ſcoffers*, and alſo to reconcile ſo many different declarations and deſcriptions in Holy Writ.

And whether it be beſt to conſider the Word of God as capable of being illuſtrated by the contemplation of His *Excellent Works*, and moſt conſiſtent with all that we can learn to apprehend concerning *them*; or as being totally *alien*, and incompatible with the ideas which we may obtain from the inveſtigation of the glory diſplayed in the Works of Creation, let thoſe who do *really* moſt revere the DIVINE WORD judge.

APPENDIX.

SECTION II.

CONCERNING

THE EXPRESSIONS RELATING TO

THE PIT;

AND

THE LOWER, OR NETHER PARTS OF THE EARTH.

APPENDIX.

SECTION II.

CONTAINING

THE EXPRESSIONS RELATING TO

THE PIT;

AND

HOWEL, or NETHER PARTS OF THE EARTH.

SECTION II.

HAVING ventured to give ſuch full ſcope to philoſophical enquiry, and to the illuſtration to be deduced from thence, with regard to the celebrated paſſage in the Epiſtle of St. Peter; I cannot now finally omit obſerving, that there is ſtill another moſt remarkable paſſage in Holy Scripture, which ſeems ſo manifeſtly to have an important alluſion to *the real configuration of the earth*, even when examined with every allowance poſſible, and to be confirmed by ſuch a variety of different expreſſions and oblique references to it in various other parts of Holy Writ; that although we ought not too haſtily to form concluſions therefrom concerning the exact ſtructure of our globe, or concerning the ſtate of any departed ſpirits; yet it ought not to be paſſed by entirely unnoticed, and without conſideration; whilſt we are endeavouring to apprehend *philoſophically* what is written in the Word of God. 569.

570. The paſſage is this, as it ſtands in the Septuagint:

Pſalm lxiii. ver. 10.

Αὐτοὶ δὲ εἰς μάτην ἐζήτησαν τὴν ψυχήν μου.
Εἰσελεύσονται εἰς τὰ κατώτατα τῆς γῆς.

And may be thus rendered literally:

And theſe have ſought my life in vain;
They ſhall go into THE VERY LOWER PARTS *of the earth.*

Our verſion, in the Book of Common Prayer, has it, ver. 10.

Theſe alſo that ſeek the hurt of my ſoul: they ſhall go UNDER *the earth.*

Or, as it is in the tranſlation in the Bible, ſtill more ſtrongly:

But thoſe that ſeek my ſoul to deſtroy it, ſhall go INTO THE LOWER PARTS OF THE EARTH.

Which

Which remarkable mode of expreſſion the learned Mr. Green confirms, in his laborious and accurate tranſlation of the Pſalms from the Hebrew; for there we read:

They ſeek to deſtroy my life;
But they ſhall go into the LOWER PARTS OF THE EARTH.

Now it muſt inſtantly occur to any one who uſes himſelf to *think* at all deeply, or to reflect with due attention,—what is, or can be meant by theſe words. Surely, not to wiſh the death of an enemy:—for *that* we are for- 571.
bidden to make the object of our wiſhes, in every part of Scripture; and Solomon is commended greatly, by Almighty God Himſelf, for not doing any ſuch thing *.—We cannot therefore ſuppoſe the holy prophet David, who had ſo cautiouſly ſpared the life of Saul, ſhould do that.—And if *that* is not their meaning, what then is?—Surely it is not merely a declaration that they ſhall die, ſome time or other, and deſcend into the grave;—for that was the lot of all men,—both

* 1 Kings, ch. iii. ver. 11.

of his beſt friends, as well as of his enemies:—and beſides, the grave is not *the very lower or interior part of the earth.*—It therefore meant ſomething more; and, being a prophetical declaration, muſt, one would think, mean, that thoſe who were enemies to the truth, and on that account enemies to David *the prophet*, and to THE MESSIAH, that *they* ſhould not only die, as his beſt friends and good men did, and as himſelf alſo ſhould do *; but ſhould moreover go to ſome different place of abode.—They ſhould go *into the loweſt parts of the earth.*

But *where* can this be?—It can (if we rightly, and in a philoſophical light conſider the matter) be no where but *in ſome cavity* in the centre of the earth.—And ſuch a cavity (if there be ſuch an one) is, and muſt needs be, a *bottomleſs pit;* for every part of the ſhell thereof is a *roof;* and every part alſo a *bottom:* and there is no fixed *bottom*, nor any ſuch diſtinction as *a bottom;* although *thoſe* who inhabit that dreadful region, (if any ſuch there be,) will be *antipodes* to thoſe who dwell every where on the exterior ſurface of the earth.

* Acts, ch. ii. ver. 29.

In

In this wretched ſtate, if their organs are at all ſimilar to ours, they muſt needs have no light, except what proceeds from inflammable matter burſting forth interiorly from that ſhell. And, inſtead of a bright ſun to illuminate their atmoſphere, they muſt continually behold above them *a black globe* of darkneſs, in the part at the centre, to which the beams of their inflammable matter can hardly reach ſufficiently to cauſe any illumination. 572.

This is a dreadful lucubration :—yet it is neither a preſumptuous one, (ſince we are led to it by the words of Scripture,)—nor an unphiloſophical one.

For, I may add ; that to ſpeculative minds it muſt appear, upon the trueſt philoſophical principles of gravitation, that if the earth is indeed a mere ſhell, (as the Holy Scriptures ſeem, in ſo many places, to declare it to be,) the ſea would never deſcend, by the power of gravity, into this cavity, to fill it ; but would be confined to the two, convex and concave, ſurfaces of ſuch a ſphere.

And it muſt moreover appear, that, conſidering duly the component parts of all thoſe ſolid ſubſtances which we are acquainted

with; and apprehending rightly how very great a part of them is found now (in conſequence of recent experiments and diſcoveries) to be merely *fixed water*,—*fixed air*,—and even *fixed fire*:—and how very little *caput mortuum*, or *real ſolid earth*, is ever left *in any of them* after a chemical analyſis: it muſt, I ſay, moreover appear, even on the trueſt philoſophical principles, that it is much more likely that the marvellous conſolidation which exiſts, and which we call *earth*, ſhould be confined to *a ſhell above* the interior *water*, *air*, and *fire*; and *below* the ſuperior *water*, *air*, and *fire*; (*i. e.* in reality in the midſt of both;) than that it ſhould continue ſolid down to the centre of the earth; where, upon phi-
573. loſophical principles, the lower it deſcended, in that caſe the more remote it would be from theſe *three ſubſtances*, which are now diſcovered to conſtitute the greateſt part of all ſolid or conſolidated bodies whatſoever.

And as the idea of ſuch a configuration of the earth is no ways inconſiſtent even with mathematical principles;—ſo we find this idea of the *ſolid earth* being a mere ſhell, to be exactly conſonant alſo (conſidering the great vacuity

vacuity within) to that expreſſion, in Holy Scripture, of its being founded upon *nothing*, and ſtretched over the *empty place*.

Job, ch. xxvi. ver. 7.

Our tranſlation has it:

He ſtretcheth out the North over the empty place, and hangeth the earth upon nothing.

But the Septuagint has it:

Ἐκτείνων βορέαν ἐπ' ἀδέν,
Κρεμνῶν γῆν ἐπ' ἀδενός.

Which, if we conſider the part of the earth *where* the writer of this Book moſt probably dwelt, we may thus tranſlate:

Stretching the North (*i. e.* the great continent) *upon nothing;—and hanging* (or founding) *the earth upon nothing.*

So alſo it is conſonant to that expreſſion of the Royal Pſalmiſt:

Pſalm xxiv. ver. 2. 574

For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.

Αὐτὸς

Αὐτὸς γὰρ ἐπὶ θαλασσῶν ἐθεμελίωσεν αὐτὴν,
Καὶ ἐπὶ ποταμῶν ἡτοίμασεν αὐτήν.

And again to that of St. Peter, in his Epiſtle, where he deſcribes the ſtate of the antediluvian earth, or of the earth juſt after its creation. That it was,

2 Peter, ch. iii. ver. 5.

Γῆ ἐξ ὕδατος, καὶ δι' ὕδατος συνεστῶσα.

Which we tranſlate: *The earth ſtanding out of the water, and in the water.*

And which, howſoever it be tranſlated, is a deſcription that can hardly be rendered intelligible, unleſs we ſuppoſe the ſolid earth to be *a ſhell*, ſuch as is here deſcribed: and in that caſe it is an account moſt perfectly and truly philoſophical.

I ſhould ceaſe to ſay any thing further on this ſpeculative ſubject, (with regard to which I deſire to be underſtood to ſpeak with great heſitation, and caution,) and ſhould immediately proceed to cite the paſſages of Scripture

ture referred to, but that there has been *one actual moſt important experiment* made, which at firſt ſight may ſeem to be inconſiſtent with the concluſion in queſtion, and which it would therefore be a great omiſſion to diſregard on this occaſion;—and that is, the experiment made by the direction of the *Royal Society*, to examine what effect mountains have, by their lateral attraction, on any plummet. In con- 575.
ſequence of which experiment it was accurately concluded, by our moſt celebrated Aſtronomer Royal, Dr. Maſkelyne, that the interior parts of the earth muſt be much *more denſe* than the exterior.

This concluſion, however, when duly weighed and examined, will not be found ſo poſitively to contradict what we are led to infer, concerning an internal cavity, from the words of Holy Writ, as it ſeems to do in the firſt inſtance. It may perhaps, on the contrary, when it is rightly and more fully conſidered, even tend to confirm the idea which thoſe words ſeem to lead us to adopt.

That able philoſopher Dr. Maſkelyne*,

* Phil. Tranſ. Vol. XLV. p. 532.

having

having given an accurate account of the obſervations made on the mountain of Schehallien, for the purpoſe of finding the full effect of its attraction on the plumb-line of any aſtronomical inſtrument, by order of the Royal Society, aſſiſted by the munificence of his preſent Majeſty, finally adds:

" Having come to a happy end of this ex-
" periment, we may now conſider ſeveral
" conſequences flowing from it, tending to
" illuſtrate ſome important queſtions in natu-
" ral philoſophy.

1ſt. " It appears from this experiment,
" that the mountain *Schehallien* exerts a ſen-
" ſible attraction; therefore, from the rules
" of philoſophiſing, we are to conclude, that
" every mountain, and indeed every particle
" of earth, is endued with the ſame property,
" in proportion to its quantity of matter.

2dly. " The law of the variation of this
" force, in the inverſe *ratio* of the ſquares of
" the diſtances, as laid down by *Sir Iſaac*
" *Newton*, is alſo confirmed by this experi-
" ment: for, if the force of attraction of the
576. " hill had been only to that of the earth, as
" the matter in the hill to that of the earth,

" and

" and had not been greatly increaſed by the " near approach to its centre, the attraction " thereof muſt have been wholly inſenſible. " But now, by only ſuppoſing *the mean den-* " *ſity of the earth to be double to that of the* " *hill*, which ſeems very probable from other " conſiderations, the attraction of the hill " will be reconciled to the general law of the " variation of attraction in the inverſe dupli- " cate ratio of the diſtances, as deduced by " Sir Iſaac Newton, from the compariſon of " the motion of the heavenly bodies with the " force of gravity at the ſurface of the earth; " and the analogy of nature will be pre- " ſerved.

3dly. " We may now therefore be allowed " to admit this law; and to acknowledge, " *that the mean denſity of the earth is at leaſt* " *double of that at the ſurface*, and conſe- " quently that the denſity of the internal " parts of the earth is much greater than near " the ſurface. Hence alſo the whole quan- " tity of matter in the earth will be at leaſt as " great again as if it had been all compoſed " of matter of the ſame denſity with that at " the ſurface, or will be about four or five " times as great as if it were all compoſed

" of

" of water. The idea thus afforded us, from
" this experiment, of the great denſity of the
" internal parts of the earth, is totally * con-
" trary to the hypotheſis of ſome naturaliſts,
" who ſuppoſe the earth to be only a great
" hollow ſhell of matter, ſupporting itſelf
" from the property of an arch, with an im-
" menſe vacuity in the midſt of it. But were
" that the caſe, *the attraction of mountains,*
" *and even ſmaller inequalities in the earth's*
577. " *ſurface, would be very great* †, contrary to
" experiment, and would affect the meaſures
" of the degrees of the meridian much more
" than we find they do; and the variation of
" the gravity in different latitudes in going
" from the equator to the poles, as found by
" pendulums †, would not be near ſo regular
" as it has been found by experiment to be."

Dr. Maſkelyne adds: " Some may doubt
" whether the denſity of the matter near

* Here I muſt beg leave to doubt as to *this concluſion*; becauſe ſuch an hypotheſis may be equally reconciled, by only allowing a rapid increaſe of denſity in the ſhell, towards the moſt interior parts.

† That would indeed be true, if the ſhell were *thin* in proportion to its diameter, and of *uniform denſity*; but not if the ſhell be of vaſt thickneſs in proportion to its diameter, and its more interior and lower parts vaſtly more denſe than its exterior and higher parts.

" the

"the ſurface of the earth may not be ſub-
"ject to conſiderable variation." And ſurely we may ſubjoin to this obſervation, that it not only moſt probably *may* be ſubject to ſuch variation, but moſt certainly is ſo: ſince we know, from chemical experiments, that ſtrata of ſtone and marble not only differ in their ſpecific gravities and component parts from one another, but even different partsof the ſame ſtratum vary exceedingly in that reſpect; and ſo in like manner do different parts of the ſame ſpecies of ore* and ſpar. And we may therefore conclude, that the interior parts of the earth, nearer to the centre, do perhaps differ ſtill more exceedingly.

I muſt venture then to obſerve, upon the whole, that the circumſtance *of the attraction of the mountain* SCHEHALLIEN *being in reality ſo much greater than might be expected*, from the proportion that the contents of its maſs bear to the contents of the maſs of the earth, 578.
according to their computed bulks, (which fact is acknowledged,) that even this very circumſtance, at firſt ſight, (although it is in-

* Watſon's Chemical Experiments, Vol. I. p. 202; Vol. II. p. 208; and Vol. III. p. 213, 215.

deed to be accounted for from the near approach of the plummet to the centre of the mountain, perhaps entirely, and at leaſt in ſome degree,) might nevertheleſs induce a ſuſpicion, that the maſs of the earth is not ſo uniformly ſolid throughout as we have been apt to imagine.

For, after all, if the *interior* maſs of earth ſhould chance to be not of quite the denſity ſuppoſed by Dr. Maſkelyne, a part of this extraordinary attraction of the mountain may be occaſioned by there being really an *internal cavity*; and therefore by there being an *unequal* attraction, even according to the Profeſſor's own mode of reaſoning: becauſe he ſays, and admits (in the very words which I have cited) that were the earth hollow, ſo as to contain an interior cavity of ſuch great extent as ſome have ſuppoſed, *that the attraction of mountains would be very great*, and even ſo *much ſo* as to be *contrary to experiment*.

And whether ſuch ſuſpicion is to be allowed or no, I may venture to affirm, that even Profeſſor Maſkelyne's very philoſophical ſolution of this matter is no ways inconſiſtent with the idea of an *internal cavity*, under certain limitations.

For that ſolution is founded only upon a ſuppoſition, that the denſity of the whole maſs of the earth is nearly twice as great as that of the parts near the ſurface; whence he draws the inference, that therefore the proportion of the attraction is exactly right, if we allow for the greater diſtance of the plummet from the centre of the earth, and the very near approach of the plumb-line to the centre of the mountain.

Still, however, (notwithſtanding all this be true,) yet, if we conceive the earth to be *an hollow ſhell of great thickneſs*, in proportion to its diameter, and conclude the *interior*, and 579.
innermoſt, *or lower parts of that ſhell*, to be of much greater denſity than the exterior and higher parts nearer the ſurface; although only a little more denſe than the proportion aſſigned by the Profeſſor; the phænomena, even upon Sir Iſaac Newton's principles, with regard to the diminution of the attraction in the inverſe *ratio* of the ſquares of the diſtances, will be accounted for juſt as well.

And that the interior and lower parts of ſuch ſhell ſhould be even immenſely more denſe than the higher and more exterior parts,

is moſt rational to conclude; both becauſe the additional preſſure and gravitation of the parts above would tend to compreſs them ſtill further; and becauſe their continued attraction towards one another, and moreover, even towards the ſuperincumbent maſs, (which combination of attractions was perhaps one means of forming, from the very firſt, ſuch ſolid interior ſhell as left an empty cavity within, and prevented the conſolidated particles of matter from filling up the whole void,) becauſe I ſay ſuch attraction would ſtill further add to the denſity.

Mr. Hutton, in his curious Paper*, containing the calculations made in conſequence of this moſt important experiment on the attraction of *Schehallien*, confirms the judicious obſervations of Profeſſor Maſkelyne, concerning the mean denſity of the earth; but with circumſtances, and obſervations, which even tend to corroborate what I now venture to ſuggeſt.

580. He aſcertains the denſity upon the whole to be to that of the hill as 9 to 5; and about $4\frac{5}{9}$ times denſer than water †.

* Phil. Tranſ. Vol. LXVIII. p. 781.

† Ibid. p. 783.

Never-

Nevertheleſs, his obſervations, if candidly conſidered, do but confirm the poſſibility of the concluſion I have formed, conſiſtently with the words and deſcriptions of Holy Writ: for he ſays *, (and very guardedly,) "It follows, that there muſt be, *ſomewhere* "within the earth, *towards* the more central "parts, great quantities of metals, *or ſuch like* "*denſe matter*, to counterbalance the lighter "materials, and produce ſuch a conſiderable "mean denſity:" which concluſion does by no means preclude the idea of an *hollow cavity* in the moſt interior part of all, or of ſuch a kind of ſhell as I have ventured to deſcribe; becauſe if there be but ſuch denſe conformation in the lower part of the ſhell, the whole end is anſwered.

And that ſuch a ſhell may really exiſt, even if the lower parts of it be only ſomewhat, and but a little more denſe than the metals we are acquainted with, appears from Mr. Hutton's ſubſequent obſervations; although, in reality, we have reaſon to ſuſpect it to be much denſer; and a moſt *adamantine* wall indeed.

"If," ſays Mr. Hutton †, "we ſuppoſe, for

* Phil. Tranſ. Vol. LXVIII. p. 783.

† Ibid.

"instance, the denſity of metal to be *ten*, "which is about *a mean* among the various "kinds of it, the denſity of water being *one*, it "would require ſixteen parts out of twenty-"ſeven, or a little more than one half of the "matter in the whole earth, to be metal (or "matter) of this denſity, in order to compoſe "a maſs of ſuch mean denſity as we have "found the earth to poſſeſs by our experi-"ment."

581. The whole reſult of this celebrated experiment, therefore, when candidly conſidered, does not create any ſubſtantial objection to the concluſion which we have been led to draw from the words of Holy Scripture.

It is moſt obvious, if the habitable earth be a mere ſhell, that, in order to prevent its being diſſolved, and breaking to pieces, as well as from the neceſſary effects of gravitation, the interior parts of that ſhell muſt needs be of a moſt prodigious ſtrength and denſity beyond the exterior parts.

And, if the interior parts of the earth be really of ſuch ſtrength and denſity, then they will as equally produce the extraordinary effects of ſuperior attraction, as if the earth were *throughout* completely ſolid, with an increaſing

increaſing ſolidity *downwards toward* the centre.

The true final concluſion, therefore, to be drawn from the obſervations upon *Scheballien*, (provided we have any good grounds, *from other means of information*, to believe the earth to contain an hollow concavity,) is, perhaps, merely that the dreadful walls of that priſon, in the centre of the earth, are indeed, (to uſe a poetical expreſſion,) *adamantine walls.*

We will now then proceed to enquire what the Holy Scriptures intimate concerning this matter: and if the concluſion, from its declarations, appear ſtrong and weighty, I doubt we muſt infer, that whereas every ſtar and ſun ſeems to be an heaven, and every planet an habitation of *imperfect beings*, training up to everlaſting bliſs, if they can be perſuaded to receive it; ſo every *interior* concavity of every planet is a dreadful priſon—perhaps to confine thoſe, whoſe wilfulneſs and obſtinacy renders it impoſſible for them to be ſafely left at large.

May I be allowed, with trembling, and 582.
without being accuſed of indulging a preſumptuous and too daring ſpeculation, to

venture one hint more? and to ſay, that perhaps the interior of each planet, *although a priſon*, is yet a priſon from which there *may be deliverance.*

They may be *viſited after many days*, as the prophet Iſaiah expreſſes it,

Ch. xxiv. ver. 22.

According to our tranſlation;

They ſhall be gathered together, as priſoners are gathered, in the PIT, *and ſhall be ſhut up in the priſon, and after many days ſhall they be viſited* *.

583. Let me not be underſtood to ſpeak, however,

* In the Septuagint, the words run thus, in the Alexandrian copy:

Iſaiah, ch. xxiv. ver. 22.

22. Καὶ συνάξουσι συναγωγὴν αὐτῆς, καὶ ἀποκλείσουσιν ἐπ' ὀχύρωμα καὶ εἰς δεσμωτήριον, διὰ πολλῶν γενεῶν ἐπισκοπὴ ἔσται αὐτῶν.

And thus, with a little difference, in the Vatican copy:

22. Καὶ συνάξουσι συναγωγὴν αὐτῆς εἰς δεσμωτήριον, καὶ ἀποκλείσουσιν εἰς ὀχύρωμα· διὰ πολλῶν γενεῶν ἐπισκοπὴ ἔσται αὐτῶν.

And

ever, otherwiſe than with the utmoſt caution, doubt, and dread, as ſeeing a glimpſe of light and truth, as at a great diſtance, and ſcarcely daring to truſt to it, leſt I ſhould be deceived myſelf, or deceive others.

Theſe things, therefore, I have mentioned only, in *an Appendix*, as *hints*, which may create uſeful caution and fear, and cannot be a ground for any preſumptuous concluſions.

Let us now conſider the words of Holy Writ concerning this matter.

We have not only the declaration which originally occaſioned theſe obſervations, concerning a place of confinement and puniſhment *under the earth*, or *in its very lower parts;* but we find, moreover, theſe fearful expreſſions:

Pſalm lxix. ver. 15.

15. *Let not the water flood overflow me,*

And the literal tranſlation may be nearly the ſame of both.

22. *And they ſhall gather together the whole aſſembly of them, and ſhall ſhut them up in a faſt place, and in a priſon; [and] after many generations there ſhall be an inſpection* [or VISITATION OF THEM].

Neither let the deep ſwallow me up, and LET NOT THE PIT SHUT HER MOUTH UPON ME.

Both of our verſions, and alſo Mr. Green, in his tranſlation of the Pſalms, agree in tranſlating this paſſage as referring to *a pit*, (or rather to *the pit*, by way of eminence;) which ſurely means ſomething more than merely the grave. And the LXX ſeem to have had preciſely the ſame idea;

The words, both of the Alexandrian and Vatican MSS. being without variation, and as follow—

Pſalm lxix. ver. 16.

16. Μὴ *με καταπονῆσάτω καταιγὶς ὕδατος,*

584. Μηδὲ *καταπιέτω με βυθὸς,*

Μηδὲ *συσχέτω ἐπ' ἐμὲ φρέαρ τὸ στόμα αὐτῦ.*

So again, as it ſtands in our verſion, we read, in

Ezekiel, ch. xxvi. ver. 20.

20. *When I ſhall bring thee down,* WITH THEM

THEM THAT DESCEND INTO THE PIT, *with the people of old time, and ſhall ſet thee* IN THE LOW PARTS OF THE EARTH, *in places deſolate of old,* WITH THEM THAT GO DOWN TO THE PIT, *that thou be not inhabited; and I ſhall ſet glory in the land of the living.*

And the mode of expreſſion adopted by the LXX, is, if poſſible, ſtill more remarkable, and full of energy; for βοθρὸς is uſed inſtead of φρέαρ: which ſhews it was not intended to deſcribe a *mere well*, or *pit*; but a moſt *vile excavation*, or *cavity, like a dungeon, a place of puniſhment* or *torment* *. It ſtands thus, with very little variation, both in the Alexandrian and Vatican copy:

Ezekiel, ch. xxvi. ver. 20.

20. Καὶ καταβιβῶ σε πρὸς τὰς καταβαίνοντας εἰς βόθρον πρὸς λαὸν αἰῶνος, καὶ καθοικιῶ σε εἰς τὰ βάθη τῆς γῆς ὡς ἔρημον αἰώνιον μετὰ καταβαινόντων εἰς βόθρον, ὅπως μὴ κατοικηθῇς, μηδὲ ἀναστραφῇς ἐπὶ γῆς ζωῆς.

* H. Stephens informs us that this word implies a ſpecies of torment or puniſhment.

20. *And*

585. 20. *And I will make thee to deſcend*, to thoſe that are deſcended to the vile excavation; to the people of* [*ancient times, or of*] THE AION †: *and I will make thee to abide in the*

* The Vatican copy has καταβιβάσω inſtead of καταβιβῶ, and ἀναπῆς inſtead of ἀναπαθῆς.

† There is a great peculiarity in this expreſſion; for it ſeems to imply ſomething much more than merely *the people of old*; and leads us to recollect a ſimilar expreſſion of the the Apoſtle St. Paul, in his Epiſtle to the Corinthians; where he ſpeaks of the God OF THIS AION, nearly in the ſame manner as the Prophet does of the People OF THE AION.

2 Cor. ch. iv. ver. 4.

4. Ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ.

4. *In whom* THE GOD OF THIS AION *hath blinded the underſtandings of thoſe that do not believe; that the ſplendour of the good news concerning the glory of Chriſt, (Who is the image* [*the Shecinah*] *of God,) ſhould not produce the effect of its illumination with regard to them.*

And indeed, when the Prophet ſpeaks of THE PEOPLE OF THE AION, or of thoſe who, more peculiarly than any of the later generations, were the people of THIS AION; he ſeems to mean the ſame who are elſewhere called the *giants*; the inhabitants before the flood; *the ſpirits in priſon*; the firſt and worſt of the race of mankind on earth. See Iſaiah, ch. xiv. ver. 9, as it is tranſlated in the Septuagint; and 1 Peter, ch. iii. ver. 18, 19.

lower

lower [*or* MOST INTERIOR] *parts of the earth, as an aionian deſolate place; with thoſe that are deſcended into the vile excavation: ſo that thou ſhalt not be inhabited, neither riſe upon the earth of life.*

So again,

Ezekiel, ch. xxxi. ver. 16.

Which ſtands thus in our tranſlation:

16. *I made the nations to ſhake at the ſound of his fall, when I caſt him down to hell, with them that deſcend into the pit.* 586.

The Septuagint has it with the leaſt variation poſſible:

16. Καὶ ἐσείσθησαν ἔθνη ἀπὸ τῆς φωνῆς τῆς πτώσεως αὐτοῦ, ὅτε καταβίβαζον αὐτὸν εἰς ᾅδου μετὰ τῶν καταβαινόντων εἰς λάκκον.

16. *And the nations were ſhaken at the ſound of his fall. When I made him to deſcend*—(into*

* Even this verſe alone plainly ſhews, that ᾅδης ſignifies ſomething much more than merely the grave.

[ᾅδης]

[ἅδης]—*into hell, with thoſe that deſcend into the* SUBTERRANEOUS PIT.

The word λάκκος ſeems to have been here uſed by the LXX, inſtead of either φρέαρ or βοθρὸς, on purpoſe to ſhew *what* their idea really was; and that they did not merely mean *the grave*, but a ſtate and condition ſimilar to that which was afterwards deſcribed by the word λιμνὴ (*the lake*) in the Book of Revelations *.

To which I muſt add, that it would be almoſt ridiculous to apply ſuch ſublime expreſſions as theſe, to the common circumſtance of a perſon's mere natural death; or to the mere death even of the *Aſſyrian Monarch*, when he could live no longer; or to the mere end of *that Empire*, in the appointed courſe of things.

Surely theſe words were a denunciation of an heavier puniſhment to follow after, as a reward for oppreſſion.

587. Let any one fairly read the whole Prophecy as it ſtands connected one part with another, and judge for himſelf. He will then

* See Revelations, ch. xix. ver. 20; ch. xx. ver. 10, 14, 15; ch. xxi. ver. 8.

perceive,

perceive, that we ought to be very cautious not to carry our ideas, concerning the extravagance and *hyperbole* of eaſtern expreſſions, ſo far as to hide their truth; and to diveſt them of their *real meaning*, and (as is ſometimes done) almoſt of any meaning at all.

A pretence, that every ſtrong and peculiar expreſſion is merely an eaſtern *hyperbole*, is a mighty eaſy way of getting rid of the trouble of deep thought and right apprehenſion; and has helped to keep the world in ignorance, almoſt as much as the locking up the Holy Scriptures formerly did.

Similar to the expreſſion juſt referred to, is that of Iſaiah, ch. xiv. ver. 9.

Thus tranſlated in our verſion:

9. *Hell from beneath is moved, for thee, to meet thee at thy coming: it ſtirreth up the dead for thee, even all the chief ones of the earth.*

And the expreſſion in the Septuagint is ſtill more remarkable:

Iſaiah, ch. xiv. ver. 9.

9. Ὁ ᾅδης κάτωθεν ἐπιχράνθη συναντήσας

σας σοι, ἐρχομένῳ σε· συνηγέρθησάν σοι πάντες οἱ γίγαντες, οἱ ἄρξαντες τῆς γῆς.

9. HELL BENEATH *is troubled, to meet thee at thy coming; all the giants are roused on account of thee, even all those who ruled* AT FIRST *upon the earth.*

And these passages readily bring to our remembrance that astonishing description of the
588. destruction of *Korah* and his company, mentioned in the Book of *Numbers*; which, in its most literal interpretation, seems to indicate to us, that they went down, at once, *alive*, into this interior part of the earth.

The words are, in our translation:

Numbers, ch. xvi. ver. 33.

33. *They, and all that appertained to them, went down* ALIVE *into the pit, and the earth closed upon them.*

And the Septuagint has it:

33. Καὶ καλέβησαν αὐτοὶ, καὶ πάντα ὅσα

ὅσα ἐςὶν αὐτοῖς, ζῶν]ες εἰς ᾅδ8, καὶ ἐκά-λυψεν αὐτὸς ἡ γῆ.

33. *And they, and all that was theirs, de-ſcended* LIVING *into hell,* (ᾅδ8ς,) *and the earth covered them.*

And that there ſtill are things *animated,* (though not enjoying ſuch life as ours,) *under* the earth, *ſome where or other,* does certainly appear from that expreſſion of St. Paul in his Epiſtle to the Philippians,

Ch. ii. ver. 10.

10. Ἵνα ἐν τῷ ὀνόμα]ι Ἰησ8 πᾶν γόνυ κάμψῃ ἐπ8ρανίων καὶ ἐπιγέων καὶ κα]α-χθονίων.

10. *That at the name of JESUS every knee ſhould bow, of things in the heaven, and of things upon earth, and of things* UNDER THE EARTH.

Καταχθονίων is an expreſſion that cannot well be miſtaken, if duly attended to; and it cannot be uſed here with reference to inanimate things.

589. Similar to the foregoing is the expreſſion in the Book of Revelations,

Ch. v. ver. 13.

13. Καὶ πᾶν κτίσμα, ὃ [ἐστιν] ἐν τῷ οὐρανῷ, καὶ ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ της θαλάσσης [ἄ] ἐστι, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας· Τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

13. *And every created being that is in the heaven, and that is upon the earth, and that is* UNDER THE EARTH, *and thoſe that are in the ſea, and all things therein, heard I ſaying: To Him that ſits upon the Throne, and to the Lamb, be bleſſing, and honour, and glory, and dominion, through the aions of aions.*

This acknowledgement of Supreme Power, in ſuch expreſs words, though deſcribed only in a viſion, muſt have reference to the real exiſtence of animated beings.

And the very words of the Law, as deli-

vered

vered from Mount Sinai, have ſomewhat of the ſame ſort of reference.

Exodus, ch. xx. ver. 4.

4. Οὐ ποιήσεις σεαυτῷ εἴδωλον, οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω, καὶ ὅσα ἐν τῇ γῇ κάτω, καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς.

4. *Thou ſhalt not make to thyſelf any idol, or any ſimilitude, (of) whatſoever things are in the heaven above, or of whatſoever things are in the earth beneath, or of whatſoever things are in the waters under the earth.*

Which words are repeated very nearly in Deuteronomy, ch. v. ver. 8. 590.

Only the Alexandrian copy has γλυπτὸν, *any thing graven*, inſtead of εἴδωλον, *an idol*, or *image*.

Surely alſo all the following paſſages muſt have a decided reference and meaning; and can hardly any of them be applied to the grave alone.

Pſalm xxviii. ver. 1.

1. *Unto Thee will I cry, O Lord, my rock!*

be not ſilent to me; leſt, if Thou be ſilent to me, I become like them that go down into the pit.*

It would take away all the energy of this verſe, to ſuppoſe *the pit* meant merely the grave; ſince the entreaty is plainly, that the Pſalmiſt might not be driven to a ſtate of deſpair, and ſo become abandoned; and is not merely that he might not die.

The word uſed in the Septuagint, is λάκκον.

1. Πρός σε Κύριε κεκράξομαι, ὁ Θεός μου,
μὴ παρασιωπήσης ἀπ' ἐμοῦ,
Μὴ ποτε παρασιωπήσης ἀπ' ἐμοῦ,
Καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς
λάκκον.

591. So again, in Pſalm lxxxviii. ver. 4.† Although here the meaning is not ſo clearly diſtinguiſhed; and there might (if it ſtood alone) remain ſome doubt concerning this paſſage; yet the expreſſion is to the ſame purport.

* Mr. Green's tranſlation very much confirms this tranſlation of our verſion in the Bible.

† This is Pſalm lxxxvii. ver. 5, in Dr. Grabe's copy.

I am

I am counted with them that go down into the pit: I am as a man that hath no ſtrength.

Προσελογίσθην μετὰ τῶν καταβαινόντων εἰς λάκκον·
Ἐγενήθην ὡσεὶ ἄνθρωπος ἀβοήθητος.

There is one paſſage in Job alſo, which, if our tranſlation in the Bible is right, plainly deſcribes the going into the pit as *ſubſequent* to the going into the grave. It is this:

Job, ch. xvii. ver. 16.

They ſhall go down to the bars of the pit, when our reſt together is in the duſt.

But it muſt be confeſſed the Septuagint gives quite another turn to the words; in order to explain which, we muſt take in the preceding verſe: the mention of it, however, ought not to be omitted on this occaſion.

The Septuagint has it:

Job, ch. xvii. ver. 15, 16.

15. Πᾶ ἒν μοι ἔτι ἡ ἐλπίς;
Ἢ τὰ ἀγαθά μοι ὄψομαι [ἔτι];

592. 16. Ἢ μετ' ἐμοῦ εἰς τὸν ᾅδην καταβήσεται;
Ἢ ὁμοθυμαδὸν ἐπὶ χώματος κα]αβησόμεθα;

15. *Where then is yet my hope?*
Or ſhall I ſee the good things [*of my proſperity*] *any more?*
16. *Or ſhall they deſcend with me into hell?*
Or ſhall we deſcend together [*even*] *to the tomb?*

Yet even here, again, it may be remarked, that ᾅδης muſt have been intended to ſignify ſomething *more* than *the grave* or *the tomb*; for elſe the laſt verſe contains merely an unmeaning repetition.

Further; in Ezekiel is this remarkable expreſſion, as it ſtands in our tranſlation:

Ezekiel, ch. xxxi. ver. 14.

They are all delivered unto death, TO THE NETHER PARTS OF THE EARTH, *in the midſt of the children of men, with them that go down to the pit.*

And

And the Septuagint verſion ſo nearly confirms the ſame idea, that an additional tranſlation is needleſs.

Ἀλλὰ πάντες ἐδόθησαν εἰς θάνατον, εἰς γῆν βάθους, ἐν μέσῳ υἱῶν ἀνθρώπων προσκαταβαίνοντας εἰς βόθρον.

So again, ch. xxxii. ver. 18.

Υἱὲ ἀνθρώπου, θρήνησον ἐπὶ τὴν ἰσχὺν Αἰγύπτου, καὶ καταβιβάσατιν αὐτῆς τὰς θυγατέρας τὰ ἔθνη νεκρὰς εἰς τὸ βάθος τῆς γῆς, πρὸς τὰς καταβαίνοντας εἰς βόθρον.

Son of Man, wail for the multitude [*the ſtrength*] *of Egypt; for the nations ſhall caſt down her daughters dead* UNTO THE NETHER PARTS OF THE EARTH, *to them that are deſcended into* THE PIT [*the vile excavation*]. 593.

Theſe remarkable words, *the nether parts of the earth*, are repeated, ver. 24, in a ſimilar manner. And the Septuagint uſes in theſe paſſages the nervous expreſſions, εἰς τὸ βάθος τῆς γῆς, and εἰς γῆν βάθους; both which may

very properly be rendered, *to the utmoſt depth of the earth.*

And in the ſame chapter, in verſes 29 and 30, as well as in theſe verſes 18 and 24, that place, *in the utmoſt depths of the earth*, is ſhewn to be βόθρον, the vile excavation.

And there is a moſt remarkable paſſage in Iſaiah which further ſhews that this great Prophet alſo, by ᾅδης, or *hell*, meant ſomething much beyond the grave.

Our tranſlation renders the paſſage thus:

Iſaiah, ch. xiv. ver. 15.

Yet thou ſhalt be brought down to hell, to the ſides of the pit.

The expreſſion, however, in the Septuagint is much ſtronger.

Νῦν δὲ εἰς ᾅδὲ καταβήσῃ, καὶ εἰς τὰ θεμέλια τῆς γῆς.

But now thou ſhalt deſcend to hell, and TO THE FOUNDATIONS OF THE EARTH.

So alſo, in that well-known paſſage in the Pſalms, ſomething more than the grave; and indeed

indeed even a place of real exiſtence muſt be intended:

Pſalm cxxxix. ver. 7, 8. 594.

7. Πῦ πορευθῶ ἀπὸ τῦ πνεύματός συ,
Καὶ ἀπὸ τῦ προσώπυ συ πῦ φύγω;
8. Ἐὰν ἀναβῶ εἰς τὸν ὐρανὸν, σὺ ἒι ἐκεῖ·
Ἐὰν καταβῶ εἰς τὴν ᾅδην, πάρει.

7. *Whither ſhall I go then from Thy ſpirit?*
And whither ſhall I fly from Thy preſence?
8. *If I aſcend up into the heaven, Thou art* THERE:
If I deſcend to hell, THOU ART PRESENT.

This latter expreſſion, ſurely, ſeems moſt plainly to mean a *certain place*, and ſtate of exiſtence, as contradiſtinguiſhed from the former; and not merely *the grave*, containing only duſt and aſhes.

And further, I muſt obſerve; that in the very remarkable ſtory, that is related by three of the Evangeliſts, concerning the *man poſſeſſed*, in the country of the Gadarenes; it cannot eſcape the notice of an intelligent reader, that St. Luke, who relates it more at large than all the reſt, ſays, The evil ſpirits entreated our Bleſſed Lord, that He would not command them to go into the

(Ἄβυσσον) *the Abyſs*, (*the cavity without bottom*:) and that this cannot poſſibly mean *the Sea*, although our common tranſlation has it *the Deep*; becauſe, in reality, they did, in one ſenſe of the word, go into the ſea, almoſt directly, in conſequence of their own voluntary miſchievous operations; (for, though St. Luke calls *the lake* λίμνην, yet the other Evangeliſts call it θαλάσσαν *.) To which we may
595. add, that ἄβυσσον is by no means a word made uſe of in any of the Goſpels for *the ſea* †; and that even in the other paſſage in St. Luke's Goſpel ‡, where our tranſlation has again the word *deep*, the original is not ἄβυσσον, but βάθος.

The words in the preſent caſe are—

Luke, ch. viii. ver. 31.

Καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

* Matthew, ch. viii. ver. 32; Mark, ch. v. ver. 13.

† See Matthew, ch. iv. ver. 15, 18; ch. viii. ver. 24, 26, 27, 32; ch. xiii. ver. 47; ch. xiv. ver. 25, 26; ch. xvii. ver. 27; ch. xviii. ver. 16; ch. xxi. ver. 21; ch. xxiii. ver. 15. Mark, ch. ii. ver. 13; ch. iv. ver. 1; ch. ix. ver. 42. Luke, ch. xvii. ver. 6, 16; ch. xxi. ver. 25. John, ch. xxi. ver. 7. Acts, ch. x. ver. 6; ch. xxvii. ver. 38, 40, 43; ch. xxviii. ver. 4.

‡ Ch. v. ver. 4.

And they beſought Him that He would not command them to go into the abyſs [*the cavity without bottom*].

All theſe various expreſſions do ſo uniformly coincide to convey unto us the idea of *a dreadful interior cavity*, in the centre of the earth, anſwering to the deſcription in the Revelations, of the ἄβυσσος, or *cavity without bottom*, that it is hardly poſſible to avoid the ſuppoſition of there being really ſuch a place of confinement exiſting, eſpecially as we have reaſon to conclude that *ſuch* a configuration of our globe may have been effected, conſiſtently with every philoſophical principle we are acquainted with.

It is well known that *the ancient Fathers* 596.
(who could not but be well acquainted with the Greek language, and with the force and meaning of the expreſſions made uſe of therein,) not only adopted the idea of a place ſimilar to this juſt deſcribed, but were even of opinion, that *Our Bleſſed Lord*, whilſt His body lay in the tomb, deſcended into it, and reſcued certain ſpirits from thence.

And ſome of our moſt eminent Divines, in theſe latter ages, have confirmed this apprehenſion,

henſion, in part at leaſt; although they may have differed ſomewhat in the mode of explanation.

For we find that excellent and learned man, Biſhop Pearſon, writing to this effect, *concerning the deſcent of our Lord into hell*, in his explanation of the words of that which is called the Apoſtles' Creed:

"We have already ſhewn the ſubſtance of "the article to conſiſt in this, that the ſoul "of Chriſt, really ſeparated from his body "by death, did truly paſs unto the places "*below* where the ſouls of men departed "were *.

"His body was laid in the grave, as ordi- "narily the bodies of dead men are: His "ſoul was conveyed into ſuch receptacles as "the ſouls of other perſons uſe to be *.

"When all the ſufferings of Chriſt were "finiſhed on the croſs, and his ſoul was ſe- "parated from his body,—though his body "were dead, yet his ſoul died not; and "though it died not, yet it underwent the "condition of the ſouls of ſuch as die; and "being he died in the ſimilitude of a ſinner,

* Pearſon on the Creed, p. 250.

"his

" his ſoul went to the place where the ſouls
" of men are kept who die for their ſins, and
" ſo did wholly undergo the law of death:
" but becauſe there was no ſin in him, and 597.
" he had fully ſatisfied for the ſins of others
" which he took upon him; therefore, as
" God *ſuffered not His Holy One to ſee corrup-*
" *tion*, ſo he left not HIS SOUL IN HELL,
" and thereby gave ſecurity, to all thoſe who
" belong to Chriſt, of never coming under
" the power of Satan, or ſuffering in the
" flames prepared for the devil and his an-
" gels *."

And with this ſentiment agree, in *effect*, the obſervations made, and the concluſions drawn, by Lord King; who firſt ſhews, that it was the *uniform* opinion of the beſt-informed amongſt the Heathen, and alſo of the Jews, and of the primitive Chriſtians †, that *Hell* was the common receptacle of all departed ſouls, whether good or bad—being divided into two manſions; in one whereof, *in the lowermoſt parts*, the ſouls of the wicked

* Pearſon on the Creed, p. 251, 252.

† King on the Creed, p. 201, 203, 209, 211, 212, 213, 214, 219, 228, 229.

remained

remained in grief; and in the other, *in the ſuperior parts*, thoſe of the righteous in joy.

And then further ſhews, that *Tertullian*, and *Novatian*, and *Jerom*, even declared * the *place* of hell to be *a vaſtneſs in the body and depth of the earth, and an abſtruſe profundity in its bowels:* which was alſo conſiſtent with the opinions of Irenæus and Damaſcen †. Whilſt *Hilary*, Biſhop of Poictiers ‡, even ventured to go ſo far as to affirm it to be the *neceſſary law of nature, that bodies ſhould be buried, and that ſouls ſhould deſcend into Hell.*

598. And after that,—having obſerved that it was the opinion of ſome of the Fathers of the Church §, that ſince the reſurrection of our Lord, ſincere and good Chriſtians ſhall *paſs* BY *the flaming ſword without receiving any harm, and ſhall not be* HELD *in Hell:*

Finally he concludes ‖, upon the whole, that the word ᾅδης, or *Hell*, ſignifies *the ſtate*, or *place*, into which all ſeparated ſouls

* King on the Creed, p. 211, 214, 230, 231.
† Ibid. p. 232, 236.
‡ Ibid. p. 215.
§ Ibid. p. 218, 223.
‖ Ibid. p. 225, 233, 236, 241, 242.

do

do paſs, and *there* remain till the reſurrection-day. And that the Spirit of our Bleſſed Lord Himſelf departed from earth, and went firſt into *that* place, before his reſurrection.

The paſſage in St. Peter's Epiſtle, that has been applied to this ſubject, is well known. And upon *that* I will not preſume to make any comment, or to ſay any thing further than merely to cite it, and to obſerve that it has a ſtrange affinity to Iſaiah, ch. xiv. ver. 9, where the inhabitants of Hell are ſuppoſed to be thoſe called, both in Holy Writ, and in the poetical writings derived from ancient tradition *, *the Giants*; ſuch as are deſcribed to have lived before the Flood, Geneſis, ch. vi. ver. 4.

1 Peter, ch. iii. ver. 18—20.

18. Ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων· ἵνα ἡμᾶς 599.

* A very curious inveſtigation of this matter may be ſeen in the learned Mr. Mede's moſt admirable works, B. I. Diſc. vii. p. 31, 32. where alſo other paſſages are cited ſhewing *who* theſe *Giants*, as they are called, are. See Proverbs, ch. xxi. ver. 16. Job, ch. xxvi. ver. 5, 6. Ezekiel, ch. xxxii. ver. 18, 21. In all which paſſages of Scripture, the word uſed by the LXX is γίγαντες.

προσα-

προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ [τῷ] πνεύματι·

18. *For even Chriſt* [*the Anointed Lord*] *hath once ſuffered for ſins, a juſt man for unjuſt men; that he might bring us to God; being put to death indeed in the fleſh, but quickened* [*made alive*] *in the ſpirit.*

19. ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν·

19. *In which alſo, going to the* SPIRITS IN PRISON, *He preached;*

20. ἀπειθήσασί ποτε, ὅτε ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγαι, τουτέστιν ὀκτὼ, ψυχαὶ διεσώθησαν δι' ὕδατος.

20. *Who were formerly diſobedient, when the long ſuffering of God waited in the days of Noe, while the ark was a preparing; in which a few living perſons, that is, eight, were ſaved through water* *.

But

* The prepoſition διὰ rather demands this conſtruction, meaning, *through all the waters*: as διὰ δέκα ἐτῶν means

But although I do not presume to make any further special remark on the passage in St. Peter's Epistle; yet thus much I must venture to add, after all;—that the very singular expression in St. Paul's Epistle to the Ephesians, &c. and that of our Lord himself in St. Matthew's Gospel, are too strong to be referred merely to our Lord's lying in the tomb in the garden, from the time of his crucifixion to that of his resurrection, in a sepulchre *on the* VERY SURFACE *of the earth;* and which was not even covered up, or closed at all, otherwise than by a stone rolled and placed against the entrance.

The expression, in St. Paul's Epistle, is—

Ephesians, ch. iv. ver. 9.

Τὸ δὲ ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς;

And that He ascended, what is it [*except* or] *but that he descended first into* THE LOWER PARTS *of the earth?*

means *through ten years*, or *the tenth year*: and διὰ πέντε ἡμερῶν means *through five days*, or *the fifth day*. See Vigerus, p. 566.

Now, if this expreſſion is meant only to ſignify our Lord's deſcending upon earth, or being laid in the ſepulchre; it is very ſtrange indeed that ſo ſtrong a word as κατώτερα ſhould be made uſe of; and that even the word μέρη ſhould alſo be added, to diſtinguiſh *theſe lower* PARTS from *other* PARTS of the earth: and yet theſe words are found in the Alexandrian MSS, although the word πρῶτον is there omitted.

And the expreſſion made uſe of by our Lord himſelf, Matthew, ch. xii. ver. 40, is not leſs ſtrong:

40. Ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

601. 40. *For as Jonas was in the belly of the great fiſh* *, *three days and three nights; ſo ſhall*

* Our Lord ſeems here plainly to refer to the Hiſtory concerning *Jonas*, as to *a real fact*: nevertheleſs this part of Scripture has by ſome been ſuppoſed to contain an account merely of a *prophetic viſion*; and by others has been

ſhall the Son of man be IN THE HEART OF THE EARTH, *three days and three nights.*

Upon

been carped at, and been even turned into ridicule. And no one hitherto has ventured to attempt any explanation of the matter, any otherwiſe than *ſo* as to rivet the objections.

Nothing, however, can be more certain than, that if we will calmly beſtow a little due and candid attention, the whole account may be ſhewn to contain nothing but what was *very poſſible*, even conſiſtently with the ſoundeſt philoſophy, and experience—So futile are thoſe which are ſometimes ſuppoſed to be the ſtrongeſt arguments, againſt the authority and ſound veracity of the Word of God.

For, in the firſt place, although it be true that *a whale* (properly ſo called, and accurately and generically deſcribed,) has ſo ſmall a gullet that it could not poſſibly ſwallow a man; yet we ought to conſider that the word κῆτος does not neceſſarily mean *a whale*, as diſtinguiſhed from other large fiſhes; but that it properly means only *a great ſea monſter*; and that there are other fiſhes (the ſhark amongſt the reſt) that are very capable of ſwallowing a man whole, and have often done ſo. There is, amongſt the reſt, one very remarkable fiſh, deſcribed as being taken even upon our own coaſts, which ought to be remembered on this occaſion, and to be referred to; although this in itſelf was not probably of the full ſize, and therefore could not contain the body of a man; but others of its ſpecies very well might. A print of it, and a curious deſcription, by that moſt ingenious and faithful philoſopher Mr. James Ferguſon, may be ſeen in the Phi-

602. Upon the whole, therefore, we may, consistently both with the words of Holy Scripture and

sophical Transactions, Vol. LIII. p. 170; from whence even this small one appears to have been near five feet in length, and of great bulk; and to have been merely, as it were, *one vast bag*, or great hollow tube, capable of containing the body of any animal of size that was but in some small degree inferior to its own. And unquestionably such a kind of fish, and of still larger dimensions, may, consistently even with the most correct ideas of any natural historian, be supposed occasionally to have appeared in the Mediterranean, as well as on our coasts, where such an one was actually caught; it having come up so far as into the Bristol Channel, and King's Road.

In the next place, that a man may continue in the water, in some instances, without being drowned; is manifest from what is related by the very learned and curious author of the Physico-Theology, on the best authority. For he tells us †, that he is inclined to conclude, some persons may have the *foramen ovale* of the heart remaining open all their lives, although in the greater part of the human species it is closed very soon after birth; and that such persons as have the *foramen ovale* so left open, could neither be *hanged* nor *drowned;* because, when the lungs cease to play, the blood will nevertheless continue to circulate, just as it does in a *fœtus* in the womb. And although Mr. Cheselden doubted of this fact, yet Mr. Cowper,

† The whole curious account may be seen in Derham's Physico-Theology, 12mo, p. 158, 159, being a note to B. IV. ch. 7, &c.

and with philoſophical ideas, conclude, or at leaſt ſuſpect, (if we do not venture to *affirm it*,) 603.

Cowper, the anatomiſt, ſays he often found the *foramen* open in adults; and gives ſome curious inſtances of this kind. Mr. Derham, in one of his notes, mentions ſeveral perſons who were many hours and days under water, and yet recovered; and one who even retained the ſenſe of hearing in that ſtate. And Dr. Plott mentions a moſt curious inſtance of a perſon, who ſurvived, and lived, after having been hanged at Oxford for the ſpace of twenty hours before ſhe was cut down. The fact was notorious: and her pardon, *reciting this circumſtance*, is extant on record ‡. And further, it is well known, that what enables ſome animals to be amphibious, is this very circumſtance of having the *foramen ovale* of the heart open §.

Now

‡ See Plott's Hiſtory of Staffordſhire, p. 292.

§ See Ray on the Creation, p. 330.——It is certainly not applicable to the preſent purpoſe; but it is almoſt impoſſible to avoid mentioning, on the preſent occaſion, a moſt remarkable circumſtance related by Sir William Hamilton, in his account of the terrible earthquake in Italy in 1783, concerning a woman who could not be drowned, from another cauſe. His words are theſe: "A fact "which I was told, and which was atteſted by many "here, is very extraordinary indeed:—A woman of Scilla, "four months gone with child, was ſwept into the ſea "by the wave, and was taken up alive, floating on her "back, at ſome diſtance, nine hours after. She did not "even miſcarry, and is now perfectly well; and had ſhe "not been gone up into the country, they would have "ſhewn her to me. They told me ſhe had been uſed to "ſwim, as do moſt of the women in this part of Calabria.

it,) that there is *a place of habitation, of ſome kind or other, in the loweſt depths; and in the heart*

603. Now, then, where is the abſurdity in conceiving that *Jonas* might have been a perſon of this kind, having the *foramen ovale* of his heart continuing open from his birth to the end of his days? in which caſe he could not be drowned, either by being caſt into the ſea, or by being ſwallowed up by the fiſh.

Neither could he well be injured by the digeſting fluid in the fiſh's ſtomach; for it is a curious obſervation, made by Mr. John Hunter, that no animal ſubſtance can be digeſted by the digeſting fluid uſually exiſting in animal ſtomachs, *whilſt life remains* in ſuch animal ſubſtance.

The whole obſervation is ſo very extraordinary, that I will venture to inſert it at full length. It is to be found in the Philoſophical Tranſactions ‖, in theſe words: "Animals, or parts of animals, poſſeſſed of the *living* "*principle* when taken into the ſtomach, are not the "leaſt affected by the powers of that viſcus, ſo long as "the animal principle remains; thence it is that we find "animals of various kinds living in the ſtomach, or even "hatched and bred there: but the moment that any of "thoſe loſe the living principle, they become ſubject to "the digeſtive powers of the ſtomach. *If it were poſſible* "*for a man's hand, for example, to be introduced into the* "*ſtomach*

"Her anxiety and ſufferings, however, had arrived at ſo "great a pitch, that juſt at the time that the boat which "took her up appeared, ſhe was trying to put her head "under water, to put a period to her miſerable exiſt-"ence." Philoſ. Tranſ. Vol. LXXIII. p. 204.

‖ Vol. LXII. p. 449.

heart of the earth: and that this place is in- 604.
deed ᾅδης, or hell.

And

" *ſtomach of a living animal, and kept there for ſome conſi-*
" *derable time, it would be found that the diſſolvent powers of*
" *the ſtomach could have no effect upon it;* but, if the ſame
" hand were ſeparated from the body, and introduced
" into the ſame ſtomach, we ſhould then find that the
" ſtomach would immediately act upon it.

" Indeed, if this were not the caſe, we ſhould find
" that the ſtomach itſelf ought to have been made of in-
" digeſtible materials; for, if the living principle was
" not capable of preſerving animal ſubſtances from un-
" dergoing that proceſs, the ſtomach itſelf would be di-
" geſted.

" But we find, on the contrary, that the ſtomach, which
" at one inſtant, that is, while poſſeſſed of the living prin-
" ciple, was capable of reſiſting the digeſtive powers
" which it contained, the next moment, viz. when de-
" prived of the living principle, is itſelf capable of being
" digeſted, either by the digeſtive powers of other ſto-
" machs, or by the remains of that power which it had
" of digeſting other things."

Conſiſtently with which obſervations of Mr. Hunter's, we find that ſmaller fiſhes have been taken alive out of the ſtomachs of fiſhes of prey, and (not having been killed by any bite, or otherwiſe,) have ſurvived their being devoured; and have ſwam away well recovered, and very little affected by the digeſting fluid.

There are two inſtances of this kind mentioned by Dr. Plott, in his Hiſtory of Staffordſhire ¶; and others might be added.

¶ Page 246.

605. And if that be the caſe, with regard to our planet, *this terreſtrial globe*, it muſt moſt probably

Putting then all theſe circumſtances together, there appears, in the end, nothing unphiloſophical or abſurd in ſuppoſing that Jonas, (or indeed any other man having the *foramen ovale* of the heart open, or ſuch a conſtruction of his frame as thoſe perſons mentioned by Derham had,) might be caſt into the ſea, and be ſwallowed up whole by a great fiſh; and yet be neither drowned, nor bitten, nor corrupted, nor digeſted, nor killed. And it will eaſily follow, from the dictates of common ſenſe, that in that caſe the fiſh itſelf muſt either die, or be prompted by its feelings to get rid of its load: and this it might do perhaps more readily *near the ſhore*, than in the midſt of the waters; and in that caſe, *ſuch perſon* would certainly recover again by degrees, and eſcape.

Thus much for the hiſtory of the fact itſelf: and as for the prayer, ſaid commonly to be compoſed by Jonas in the fiſh's belly, it appears moſt clearly, from the wording of it, to have been compoſed *afterwards*, and merely in alluſion to his ſituation at that time. For the words, in the Septuagint, are not in the *preſent tenſe*, but in the *aoriſtus primus*, relating to *paſt time*. The very firſt word is ἐβόησα, *I cried*: it is not βοάω, *I cry*. And the declaration is, καὶ εἰσήκουσέ μου, *and he did hear me*; (which refers to the event of his deliverance as being paſt:) it is not in the imperative mood, εἰσάκουσον, *hear me*, as it would have been if this prayer had really been compoſed whilſt he was in the belly of the fiſh. And the whole prayer, or rather thankſgiving, runs alſo throughout in the ſame ſtrain of reference to *what was paſt*.

I do

bably alſo be the caſe with regard to the reſt of the planets, and with regard to the comets *.

I do not preſume to ſay, that this is by any means an exact ſolution of what happened to the prophet Jonas; becauſe there muſt ever be acknowledged to have been a miraculous Divine interpoſition, on the whole, in cauſing all the circumſtances,—of the *preſence* of the fiſh,—of the *formation* of Jonas,—and of the *nearneſs* to the ſhore at the time of his being thrown up,—to concur, rightly to effect his deliverance: and how much further the miraculous interpoſition might extend, we cannot, nor ought not to preſume to *aſcertain*.

But ſolely to ſhew the fact to be *philoſophically poſſible*, even according to the *experience* we are permitted to be acquainted with, is ſufficient to remove, and fully to anſwer, the objections of *ſcoffers*; and is a ſufficient ground for us to conſider our Lord's alluſion to this narration, as being an alluſion to an event that *really happened*.

And

* It is very remarkable that there is a paſſage in the Pſalms, which ſeems plainly to intimate that there are many *ſuch* habitations, beſides that in our planet, or *under our earth*. The paſſage is:

Pſalm cxxxv. ver. 6.

And we read identically the ſame words both in the Alexandrian, and Vatican copy of the Septuagint.

606. And ſince the *change of ſituation* of ſome of the comets, with reſpect to the ſun, is ſo exceedingly great, and the effect of its heat upon their atmoſpheres, appears to be ſuch as to lead us to doubt almoſt of the *poſſibility* of their being inhabited on their *exterior ſurfaces* at all, we may perhaps, very conſiſtently with ſound reaſon, be even led to ſuſpect that *they* are inhabited only within the *interior concavity* of the hollow ſphere that forms the *nucleus*, or body of each comet; where, at leaſt, beings may dwell, in a ſtate *ſimilar* to that of any beings *under the earth*.

Theſe hints, I may preſume to ſay, however *novel* or *ſtrange*, ought not to be deemed too raſh or preſumptuous: for, if purſued with caution, they may lead hereafter to very important inveſtigations.

6. Πάντα ὅσα ἠθέλησεν ὁ Κυρίος, ἐποίησεν
Ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ,
Ἐν ταῖς θαλάσσαις καὶ ἐν πάσαις ταῖς ἀβύσσοις.

6. *Whatſoever the Lord pleaſed, that did He, in the heaven, and in the earth; in the ſeas, and in all the abyſſes, [or bottomleſs pits.]*

There can be but one place deſerving ſuch a deſcription within any one ſpherical body.

If

If the Holy Scriptures even manifeſtly draw our attention to *ſuch conſiderations*, by expreſſions which ſeem to have been inſerted *in lieu of others, on purpoſe*, ſhould we wilfully neglect to purſue them?

Such unreaſonably timid caution would be almoſt as great a bar to the diſcovery of truth, as the locking up the Scriptures entirely.

I therefore venture all the concluſions in theſe ſheets into the world;—rejoicing, at leaſt, to live in an age wherein men are no longer either *burnt*, or flung into an *inquiſition*, for daring to conclude that *the earth moves round the ſun*.—And truſting that there is ſtill further ſo much candour, and ſuch a ſpirit of philoſophical enquiry to be met with, that I ſhall not be deemed a *mad-man*, nor have the 607.
whole of what I have written ſcornfully rejected; becauſe I venture to go a few ſteps further than thoſe who lived before me;—and preſume to conclude, that the Sun itſelf may even be a comfortable and glorious habitation;—and (with Dr. Herſchel,) that ſtill, after all, the Sun *does really move* as well as the Earth, (though not in the manner that blind ſuperſtition and ignorance at firſt conceived;) and that therefore the words of the

Royal

Royal Pſalmiſt * are not only ſtill moſt literally true;—but true with regard to *a more vaſt extent of courſe*, than was ever heretofore conceived, or can even *now* be at all ſufficiently aſcertained in its full extent, and ſo as to convey adequately the real magnificence of the idea.

I will dare to hope alſo, that I ſhall not be deemed *mad*, for venturing to apprehend, that we have, if we will duly attend to them, certain means of drawing very rational concluſions, even *concerning the nature of the Body of the glorious Sun itſelf*, and of the other heavenly bodies, beyond what have hitherto been drawn;—and ſuch as will lead us to perceive, in the cleareſt manner, that the *whole* of the *Word of God* is indeed moſt perfectly conſiſtent with the ſoundeſt philoſophy, (whatever men may have fancied to the contrary,) and with the beſt *experience* we have concerning the nature of things, as far as any diſcoveries have been made by the inveſtigation of Natural Hiſtory; and that it does not ſtand in need of quibbles and evaſions, or of falſe and forced conſtructions, to vindicate it. Nor is it to be ſuppoſed written merely in

* Pſalm xix. ver. 6.

compliance

compliance with our imperfect ideas; or ſo as to conceal, or to neglect in any inſtance, (on account of our human apprehenſions,) a declaration of the moſt ſublime *phyſical truths*.

Neither ought any haſty and raſh cenſure to be paſſed, by truly philoſophical minds, with regard to thoſe further ſuggeſtions; (that are ventured to be here offered, only becauſe 608.
they ſeem to be dictated by the Word of God;) concerning the poſſibility, and even *probability*, that ſome time or other the earth may move *towards* the ſun in a *very eccentric orbit*; from which, afterwards, in aions and æras far remote, it may be again recovered:—or concerning the *probability*, that the earth does contain, *in its moſt interior parts*, a vaſt *cavity*, of ſome dreadfully important deſigned uſe.

For theſe *latter* concluſions ſeem to be *facts*, capable of being reconciled with ſound philoſophy, as well as the former; and, on that account, are *uſeful* to be apprehended; although not abſolutely *neceſſary* to be known. We find that Holy Writ does more than tacitly *imply* them; and does even *lead us* to the knowledge of them; and contains nothing *contrary* to them, though it does not directly, and in the firſt inſtance, *teach* them.

As

As to thoſe more enlarged apprehenſions, concerning the glorious and beautiful works of Creation, manifeſted in the *heavens above*, that may be derived from philoſophy, (not from idle *ſpeculative philoſophy and vain deceit, after the tradition of men*, ſuch as was *that* condemned by the Apoſtle *,) but from concluſions drawn from actual experiment †; it may ſurely well be deemed a laudable ambition of a *reaſonable ſoul* to attain unto *them*;—and to catch at every glimpſe of light, that may, in ſuch kind of manner, at once confirm and elucidate the Word of God; and help to enlarge its own faculties; whilſt at the ſame time it tends to lead us to more humble apprehenſions of our own imperfect ſtate.

And laſtly, as to the other matters, that have been the ſubject of examination on the

* Coloſſians, ch. ii. ver. 8.

† It is perhaps no inconſiderable anſwer to a great part of what Mr. *Hume* has advanced, to be able to ſay, that a great many of the deſcriptions and facts, related in Holy Scripture, which were ſo much objected to, by that *ſubtile Author*, merely becauſe he conceived them to be *contrary to our experience*, are *now* even found to be moſt perfectly conſiſtent both with actual philoſophical experiments, and with the diſcoveries of Natural Hiſtory.

preſent occaſion, I muſt add, that no objection can with juſtice be made to any part of the concluſions formed in conſequence of the enquiries in theſe ſheets, upon an apprehenſion of their being in any degree *preſumptuous*; or inconſiſtent with what is ſaid in the Holy Scriptures, concerning the nature of *ſpiritual things*, or concerning the impoſſibility of our forming *adequate* ideas of the *glory* to be revealed hereafter.

For, aſſuredly, it can never be *preſumptuous* to labour to be acquainted with, or to attain to the knowledge of, *that*, which Almighty God, of His great goodneſs, gives us moſt *obviouſly the means of perceiving, and apprehending*:—and eſpecially as, after all our pains, and labours of inveſtigation, the information we do at laſt acquire, muſt ever appear to be at beſt only ſuch a faint and diſtant *gleam of light*, that the words of the Holy Apoſtle will ſtill remain, to the end of the world, moſt true: That,

1 Cor. ch. ii. ver. 9.

9. Ἀλλὰ καθὼς γέγραπται· Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν

δίαν ἀνθρώπε ἐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.

9. *As it is written, Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.*

I CAN-

I CANNOT but ſubjoin the following Note: 610.

IT is very well known, even to the youngeſt mathematician, that if the earth were homogeneous throughout, even *then* a particle of matter *at the centre* would have no gravity at all: for which reaſon alone, it ſeems highly improbable that there ſhould *now* be a collection of the denſeſt matter of all in or about the centre; where the effect of attraction upon any particles, ſo as to form any conſolidation, muſt ever be the leaſt.

But I muſt add, that if, by means of *thoſe principles*, which the Great Creator has endowed the particles of matter with, and which we perceive to operate ſo wonderfully and conſtantly around us daily, to the converſion of *air*, *fire*, and *water*, into *ſolid ſubſtances*; if, by means of *thoſe principles*, a denſe ſhell was ever *once* formed, either near to, or at any diſtance *under*, what we now call *the ſurface of the earth*; then, further, the attraction of the interior concave of that *ſhell* muſt ſo operate as to leave a great cavity in the centre quite devoid of any groſs matter. And the contents even of the whole interior cavity muſt have become more and more *rare* as they approached nearer towards the centre, juſt as our atmoſphere becomes *rarer* the higher it aſcends: whilſt the denſeſt collection of any fluid ſubſtance muſt be cloſe to the interior concave ſurface; to the *which* bodies will be attracted, in a degree, juſt as they are externally attracted to the outward ſurface of the earth: and *that interior ſurface* muſt be the ground on which moving bodies will at laſt reſt.

And

And I may add, that if (upon a ſuppoſition that the earth were of uniform denſity throughout) a particle of matter would really have the greateſt degree of *gravity*, preciſely at the ſurface, and none at all at the centre; then it follows, that the part *half way* between the centre and the ſurface is at firſt ſight *that* where the particles of matter would have, *relatively*, the ſtrongeſt attraction towards each other; becauſe it ſhould ſeem, that, nearer to the centre, the diminution of their gravity would alſo diminiſh that attraction, and, nearer to the ſurface, the mutual attraction of the particles towards each other would not act ſo *fully conjointly* with the *gravity* of each particle.

Or, in other words, nearer to the centre, *there would not be gravity enough* (properly ſo called) joined to, and conſpiring with, *mutual attraction*, to form a complete conſolidation. And nearer to the ſurface, *there would not be mutual attraction*
611. *enough*, joined to, and conſpiring with, *gravity*, to effect the moſt ſolid compreſſion of the particles of matter.

Conſequently, about *half way*, between the ſurface and the centre of the earth, might be expected to be (upon philoſophical principles) the *denſeſt part* of its ſhell.

But, if we add, moreover, to theſe conſiderations, that in truth, *upon the whole*, the prevalence of the *conjoint powers* of gravity and mutual attraction of the particles muſt be much greater, in the half of the ſpace neareſt to the ſurface of the earth, than in that half neareſt to the centre; (becauſe, in the former, *the ſum* of the accumulations of gravity, and alſo of attraction, is ſo much greater than in the latter;) it will then follow, that moſt probably *the greateſt denſity and conſolidation*

consolidation of the shell of the earth, is even *much nearer to the surface*, than the half of the way to the centre: and that there is indeed *an exceeding large cavity*, in proportion to the whole of the globe, left within it; even from the mere operation of what are called *natural causes*; that is, from the operation of the powers ordained by the Great Creator, and revealed, and made known to us, in His Works.

ADDITIONAL NOTES.

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Vol. I. p. 111—and p. 70, in the quarto edit. 615.

EVERY good aſtronomer muſt be fully ſatisfied that our Earth, ſeen from the Moon, or Venus, or from any other part of ſpace not too remote, towards which its illumined ſide is turned, cannot but have the ſame *bright fiery appearance*, that the Moon itſelf, or Venus, or any of the planets has; yet we know that ſuch bright fiery appearance can only be occaſioned by the united combination of all the rays reflected from the various objects on its ſurface; ſuch as, green graſs, and trees; white rocks; red, yellow, and grey ſoils; the ſea; and all manner of objects. And we may therefore be aſſured, that the fiery and bright light of each planet, if traced back to its original reflection on its ſurface, would be found of the *ſame kind*; and to proceed, not in reality from a *fiery* diſk, but from objects green, white, grey, red, and blue, and of all kinds and colours.

If, then, we know this to be the caſe with regard to our own earth, and with regard to other bodies appearing in the heavens by reflected light, juſt as it does;—why ſhould we be backward to conclude it to be the caſe with regard to objects appearing by *emitted light*?—or why be ſo exceed-
616. ingly averſe, as mankind have hitherto been, to conceive that the fiery bright light of the Sun itſelf proceeds not from an ignited body, burning with intolerable heat; but in truth from all manner of glorious bodies, placed in a temperate region, and of all manner of glorious and beautiful colours, emitting their reſpective rays?—This is much more likely to be the caſe, if we allow ourſelves to reaſon candidly upon philoſophical principles.—And whilſt we are conſidering the Sun in this view, may we not add, that we ought to endeavour to do more juſtice, than has yet been done, to the Septuagint tranſlation of the 5th verſe of the 19th Pſalm? where the words are not, in reality, as we find them in our tranſlation:

In them hath he ſet a tabernacle for the Sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his courſe.

But are,

HE HATH PLACED HIS TABERNACLE IN THE SUN.

5. *And*

And this [luminary] as a bridegroom coming
forth from his bridal chamber,
Rejoiceth, as a giant, to run his course.

HIS COMING FORTH IS FROM THE ONE EXTREME PART OF HEAVEN,
And the end of his course even to the other extreme part of heaven;
And there is not any one that shall be hid from [the effects of] its refreshing heat.

This is the 18th Psalm in Dr. Grabe's edition, and the verses are there, 6 and 7, as follows:

Ἐν τῷ ἡλίῳ ἔθετο τὸ σκήνωμα αὐτοῦ·
Καὶ αὐτὸς ὡς νυμφίος ἐκπορευόμενος ἐκ τοῦ παστοῦ αὐτοῦ,
Ἀγαλλιάσεται ὡς γίγας δραμεῖν ὁδὸν αὐτοῦ·
Ἀπ' ἄκρου τοῦ οὐρανοῦ ἡ ἔξοδος αὐτοῦ,
Καὶ τὸ κατάντημα αὐτοῦ ἕως ἄκρου τοῦ οὐρανοῦ·
Καὶ οὐκ ἔστιν ὃς ἀποκρυβήσεται τῆς θέρμης αὐτοῦ.

I am very well aware that this verse is, by Lord King *, said to be *mistranslated by the* LXX; and it is not absolutely impossible but it may be so: or 617.
at least there may be some room for a different translation, since Mr. Green, in his version of the Psalms, rather confirms the more common translation.

But, as Dr. Owen has justly remarked †, that, in

* In his History of the Apostles' Creed, p. 279.
† In his excellent Account of the Septuagint Version, p. 6.

the Septuagint, the Pſalms and the Book of Proverbs are *finely tranſlated*, and in a manner ſuperior to many other parts, it cannot ſurely but appear very ſtrange how it ſhould come to paſs that *thoſe ancient tranſlators* (ſo much more converſant with the Hebrew than more modern ones can be ſuppoſed to be,) ſhould have miſtaken ſo egregiouſly in their rendering of this paſſage, (*if they did miſtake.*) And at the ſame time I muſt acknowledge, from the mere dictates of plain common ſenſe, that I can indeed apprehend very readily what is meant by *placing a tabernacle in the Sun*; but can annex no idea, conſiſtent either with philoſophy or common underſtanding, to the words ſubſtituted by our tranſlators, of *pitching a tabernacle* FOR *the Sun*, or of *pitching a tent* FOR *the Sun.*

May we not therefore be allowed to entertain an apprehenſion, that the verſion of the LXX (which is right in its *difference* from our common tranſlation in ſo very many other paſſages) is right *here* alſo, notwithſtanding any erroneous concluſions that may have been drawn from *ſuch* a tranſlation; and notwithſtanding any *hard words* that may have been beſtowed upon thoſe who have ventured to think for themſelves; or that ſhall be beſtowed upon thoſe who will ſtill, like the Bereans, venture to ſearch the Scriptures, in order to inveſtigate truth?

And

And whilſt we ſo particularly refer to theſe remarkable words of this noble Pſalm, it would be unjuſt not to obſerve ſtill further, that even the *ſubſequent* words are found now to be, *in every ſenſe*, moſt literally and divinely true, though for ages they have not been rightly comprehended.

For, after Galileo had been perſecuted, and puniſhed by the Inquiſition, for daring to prove that the *annual* and *diurnal* motions were in truth motions of the Earth, and not of the Sun, it was reſerved for Dr. Herſchel *alone* to diſcover, that, nevertheleſs, the Sun itſelf really has, as the Royal Pſalmiſt (inſpired by the Holy Spirit of God) aſſerted, a motion *from the one extreme of heaven even unto the other*.

Thoſe who wiſh to underſtand this matter more fully, may conſult the Philoſophical Tranſactions, Vol. LXXIII. p. 247, 260, &c.

And I cannot forbear adding, that, from what 618.
has been concluded (I truſt moſt fairly) in theſe Obſervations, concerning the *Sun* and the *Fixed Stars*, we may learn to underſtand more fully the meaning of that diſtinction of the holy and learned Apoſtle, 1 Cor. ch. xv. ver. 41.

Ἀστὴρ γὰρ Ἀστέρος διαφέρει ἐν δόξῃ.

One Star differeth from another Star in glory.

And to give more energy to the words than is conveyed

conveyed in consequence merely of an apprehension of the different *magnitudes* of the Stars.

For we may now conceive the meaning to be, most philosophically, still further; that whereas the scenes of glory exhibited on one star are different from the scenes of glory exhibited on another star, so the combinations of colours emitted from one star, and its consequent brightness, are different from the combinations of colours emitted from another star, and from its brightness; and, of course, the sun-shine (*the glory*) emitted from one star, will differ (as we find, by means of Dr. Herschel's observations, in reality it does,) from the sun-shine (and *the glory*) emitted from another star.

Finally, however, I ought to observe, that if we venture to conclude (as we may in a more especial manner be led to do, from the preceding translation of the LXX,) that there is indeed a Tabernacle, or *Throne of God* placed in the Sun; we should nevertheless be exceedingly cautious not to limit the idea of our blessed *Lord*'s residence, in His glorified body, to *that* or to any *other* particular Heaven; remembering the words of the holy Apostle concerning our *Great Deliverer*:

Ephesians, ch. iv. ver. 10.

Ὁ καταβὰς αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.

He

He that deſcended is the ſame alſo that aſcended up FAR ABOVE ALL THE HEAVENS, *that he might fill all things.*

And conſidering, moreover, that, if the Sun be *our* Heaven, and City above, ſtill it is only ONE of thoſe innumerable cities and manſions of Divine glory, in which are manifeſted the wonderful works of the All-Wiſe and Almighty CREATOR; *one* of the *many* manſions to which *our Lord* ſeemed to refer, John, ch. xiv. ver. 2.

To which it may be proper to add, as a concluſion of all the Obſervations upon this ſubject, that there is ſtill another very remarkable paſſage in the Pſalms, which moſt obviouſly implies that 619.
our heaven (wherever it be) is indeed ſo far from being the very height of all *glory*, and the only place containing *glory*, (according to the common apprehenſion which has been ſo much indulged,) that, on the contrary, the real eſſential glory of Almighty God is moſt exceeding high, and far even *above it*.

This paſſage in the Pſalms, ſo exactly conſonant with what has been inferred, in the courſe of the preceding Inveſtigations, from many other paſſages in Holy Writ, and from philoſophical principles, (namely, *that there is reaſon to apprehend the Sun to be* OUR HEAVEN, but yet only *one* amongſt innumerable other *Heavens*, and even

itſelf

itſelf as nothing amidſt the hoſts of Heaven, in the eye of THE ALMIGHTY CREATOR,) and which conveys ſuch a noble leſſon of humility, is—

Pſalm cxiii. ver. 5.

Τίς ὡς Κύριος ὁ Θεὸς ἡμῶν;
Ὁ ἐν ὑψηλοῖς κατοικῶν, καὶ τὰ ταπεινὰ ἐφορῶν
Ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ.

And it may very well be rendered, as in our moſt elegant verſion; although a more cloſe tranſlation, from the Greek of the LXX, would even cauſe the concluſion *now drawn* from it to appear more ſtrong, becauſe of the article τῷ being prefixed to οὐρανῷ, which rather confines the word to mean *the heaven*, i. e. *the place* by us properly ſo called:

Who is like unto the Lord our God, that hath His dwelling ſo high, and yet humbleth Himſelf to behold the things that are in heaven and earth?

Vol. I. p. 129—and p. 83 in the quarto edit.

Whether light be originally emitted from the body of the Sun *in the manner here conceived*; or whether it be emitted in the manner ordinarily apprehended, as fiery flame from a burning ſubſtance; in either caſe there muſt be formed, at the diſtance of a diameter from the Sun's ſurface,

face, a great circle, (as it muſt appear to us,) or rather a larger ſphere, (as it in reality is,) to every *individual point* of which rays muſt flow from every *individual point* of the Sun's diſk. This circle, or the ſurface of this ſphere, muſt therefore be the region or abode of the moſt intenſe body of light of any round the Sun: for, at any diſtance nearer to the body of the Sun than it is, there can neither be the ſame brightneſs, nor indeed preciſely the ſame compounded light; becauſe rays do not *there* reach every *individual point*, from *every individual point* of the Sun's diſk: and at any diſtance *beyond* this 620.
circle, or ſphere, the light cannot be ſo bright or intenſe; becauſe (although indeed rays come to every point *there*, from every individual point of the Sun's diſk,) yet it is well known the intenſeneſs of the light is continually diminiſhing as the ſquares of the *diſtances* increaſe.

Since, therefore, there is *one* ſuch ſphere, and *only one ſuch* ſphere, of moſt intenſe light around the Sun; and that at the diſtance of a diameter from it; ſo far ſurpaſſing any body of light either beneath it, and nearer to the Sun; or beyond it, and betwixt it and our Earth; it is moſt probable, that *this very ſphere of light*, is what alone appears to us, and what we take for the Sun's body:—and that, in reality, the body of the Sun (being leſs bright, and concealed within this ſphere of intenſe light,) is no more ſeen by us than the ſtars

or

or ſuperior planets are, when the ſun is ſhining in the neighbourhood of them.

And if this be the caſe, it will follow, that the real diameter of the Sun is only *one-third* of the diameter which we take it to be of; and conſequently, that its diſk is nine times leſs, and its bulk twenty-ſeven times leſs, than has been hitherto ſuppoſed: and that its denſity, inſtead of being, as we now compute it, much *leſs* than that of the earth, is in reality much *greater*; as it is perhaps more reaſonable to expect it ſhould be.

This matter, however, I only ſubmit as a *quere* to the conſideration of Aſtronomers.

I cannot conclude, nevertheleſs, without obſerving, that phenomena of a kind ſomewhat ſimilar occur with us even on earth (if we may be allowed to compare the ſmalleſt and moſt minute objects with the greateſt): for, when we look at a candle, or a lamp, at a diſtance, we do not ſee the wick, but the flame; and meaſure the magnitude of the light thereby; and this generally appears about *three* times the diameter of the wick. And when we look at a poor glow-worm in the field, we do not ſee the part of its body that emits the light, but the utmoſt boundary of the intenſeneſs of the ſurrounding light itſelf; which is alſo about three times the diameter of the body.

Vol. I. p. 157—and p. 100 in quarto edit. 621.

An experiment of a ſimilar kind to this mentioned by Dr. Hooper, was firſt and originally invented by the celebrated Tycho Brahe, about 1590.

He fixed two *convex glaſſes*, at the diſtance of thirty-two feet from each other; and then placing ſome tinder, or gunpowder, in the focus of the one, it took fire, by blowing on an hot coal in the focus of the other.

Here, therefore, the ſame ſort of effect was produced by *refracted rays*, as was produced by *reflected rays*, in the experiments I have deſcribed. The glaſſes of Tycho Brahe, however, are ſaid to have been of a *parabolical* convexity.

This fact is mentioned by Keyſler in his Travels, Vol. IV. p. 253. And the ſame author alſo informs us, p. 481, that the experiment was formerly made with *two mirrors* at Prague, where heat collected from burning coals was, by means of thoſe mirrors, made to ſet any thing on fire at the other end of the room. But the perſons who contrived this experiment, conſidered it only as a trick, and kept the method of making it a ſecret. He adds, alſo, that even *ſound* was reverberated and reflected by means of theſe mirrors; inſomuch that a perſon whiſpering ſoftly in a proper poſition againſt one, was heard moſt plainly by a perſon placed in a proper poſition near the other: for ſo I think we are to underſtand his words.

Vol.

Vol. I. p. 180—and p. 115 in the quarto edit.

Dr. Owen's moſt learned Account of the *Comparative Excellency of the Hebrew and Samaritan Pentateuch*, did not fall into my hands till after the half of this book was printed off. It would be a great omiſſion, however, not to add from thence, that the part of the 14th verſe of the 1ſt chapter of Geneſis, which (as mentioned in my Note) *is omitted in the Vatican copy* of the Septuagint, is proved by Dr. Owen * to have been moſt unqueſtionably in the original *Samaritan copy*, to which he ſo deſervedly gives the preference beyond the Chaldee, or that which is now commonly called the Hebrew.

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622. Vol. I. p. 203—and p. 131 in the quarto edit.

Should any one object that the article τὸν is not annexed to Χριστὸν, in the firſt part of the verſes, (1 John, ch. iv. ver. 2 and 3;) and that therefore the expreſſion has not the full *energy*, which it is concluded to have in the preceding Obſervations; I muſt beg leave here ſhortly to add, in anſwer to ſuch objection, that it ought to be taken into conſideration,—that the word

ΧΡΙΣΤΟΝ,

in *itſelf* alone, without any article prefixed, is of ſuch high import, that, if it be tranſlated at all, it cannot be tranſlated otherwiſe, than *The Anointed*

* Page 66.

One: and that the *article* ſeems indeed to have been added by the Apoſtle, in the third verſe, ſolely for the ſake of enforcing ſtill more the energy of the expreſſion.

Vol. I. p. 255.—and p. 167 in the quarto edit.

There is a very remarkable paſſage in the Pſalms, wherein the word Ἄγγελος is uſed in the *plural number* by the LXX, which was by accident omitted in the enumeration of the other paſſages in Scripture. It is:

Pſalm cxxxviii. ver. 1.

And the firſt words are the ſame in both copies.

Ἐξομολογήσομαί σοι, Κύριε, ἐν ὅλῃ καρδίᾳ μου,
Καὶ ἐναντίον ἀγγέλων ψαλῶ σοι.

I will give thanks unto Thee, O Lord! with my whole heart;
Even before THE ANGELS *will I ſing praiſe unto Thee.*

To which the Vatican copy adds ſtill further:

Ὅτι ἤκουσας πάντα τὰ ῥήματα τοῦ στόματός μου.

Becauſe Thou haſt heard all the words of my mouth.

FINIS.

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MVSEVM
BRITAN
NICVM